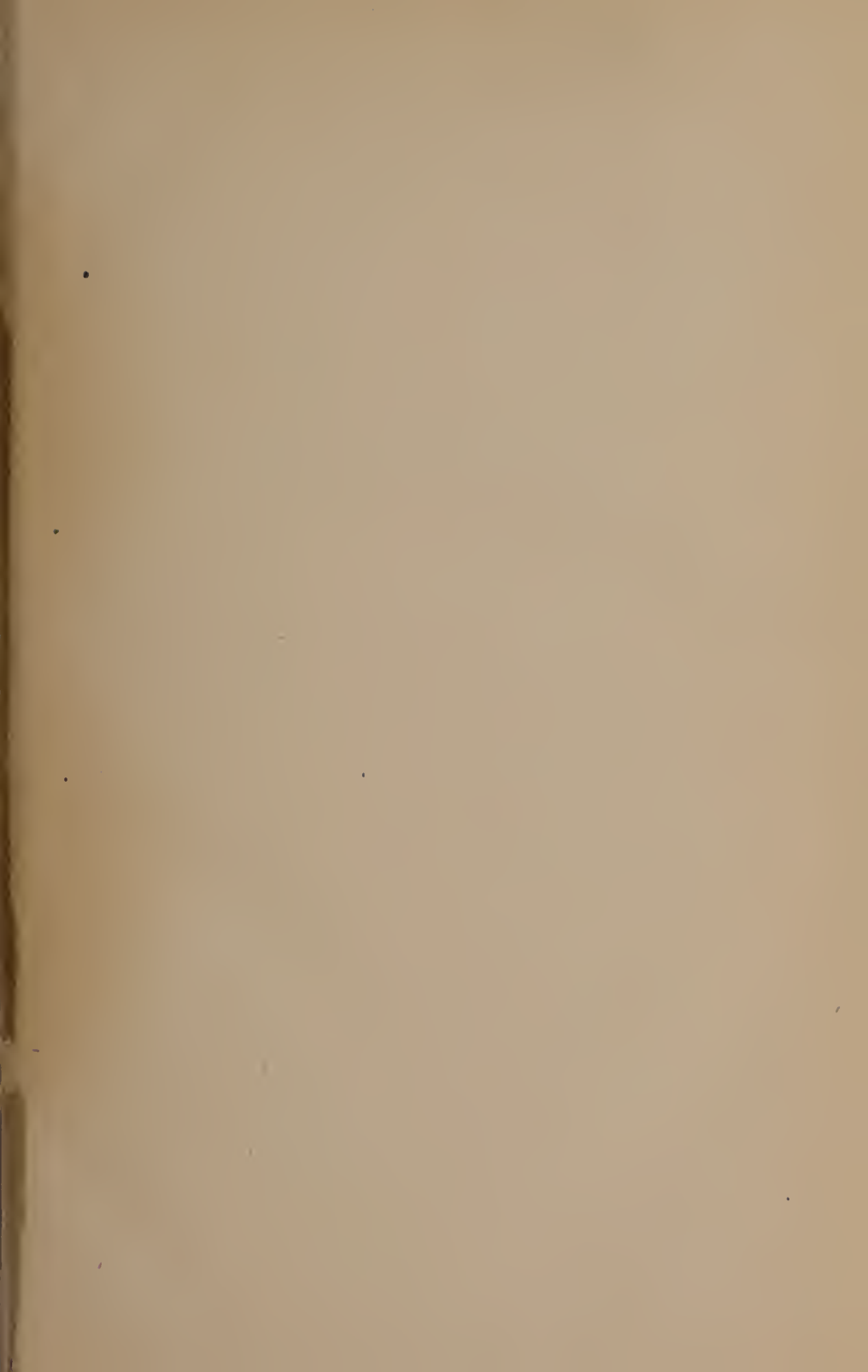
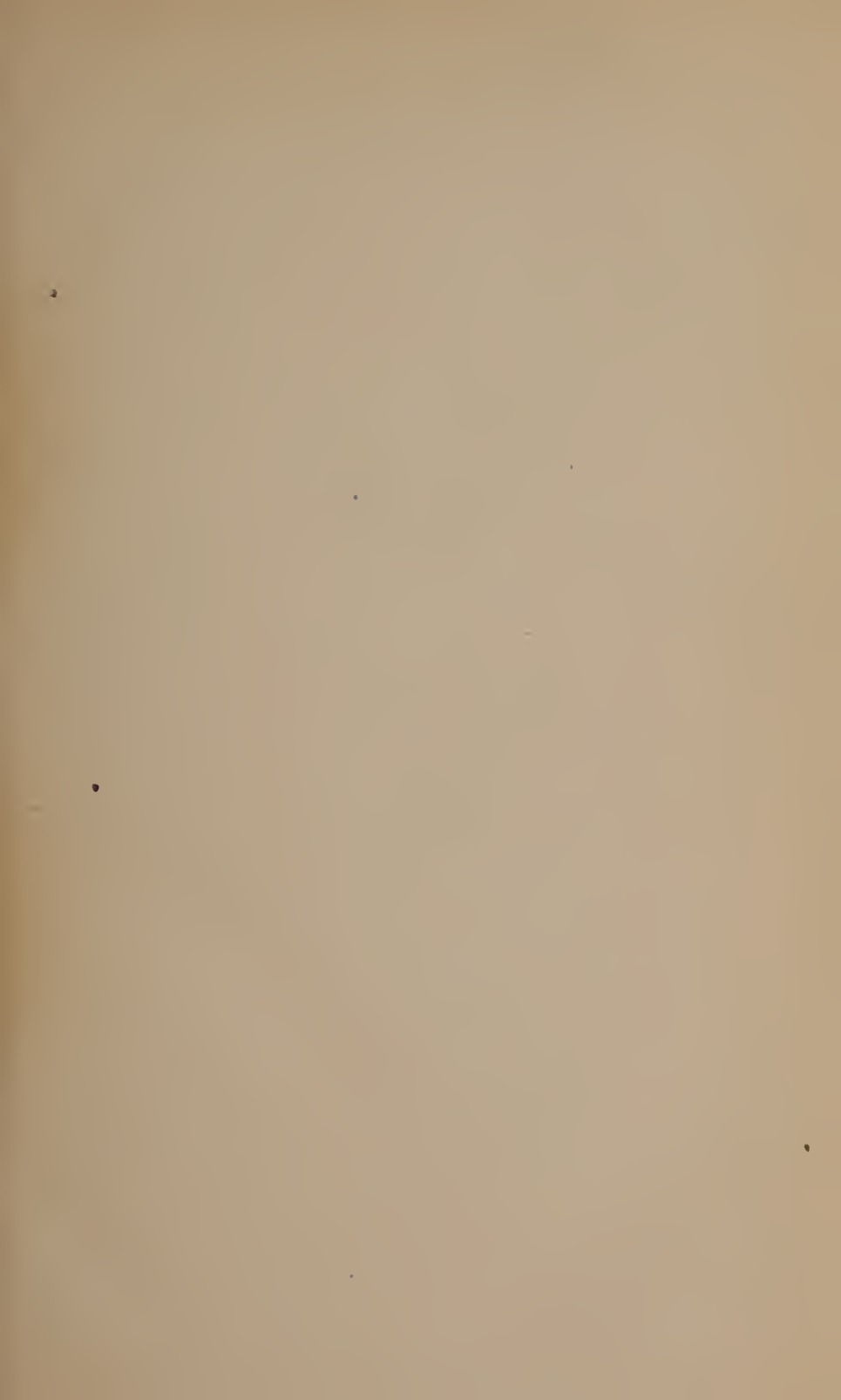


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THE
MISSIONARY HERALD.

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ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

THE general progress in the mission fields has been well sustained during the past year. The additions to the churches have been larger than usual; a healthful Christian life has been evinced on the part of the native Christians, and an increased sense of responsibility for the progress of the gospel among their countrymen. In some fields the conviction that the truth is with us, and that Christianity is to prevail, is becoming general, encouraging the missionaries to more earnest effort, and to the anticipation of great changes at an early day.

Intelligence has been received within the year of five deaths, and only five, among the missionary laborers abroad, — all ladies: — Mrs. Spaulding, after more than half a century of labor in Ceylon, where her memory will long be cherished in the hearts of a great company of women who have heard the story of the gospel from her lips; Mrs. Goodrich, of North China, after years of patient suffering; Mrs. Marden, of Central Turkey, the young wife and mother, yet of ripened Christian graces; Mrs. Taylor, suddenly stricken down but a few weeks after her arrival at her island home in Micronesia; and Miss Bishop, of the Dakota mission.

Mr. and Mrs. Dexter of Japan; Mr. and Mrs. Herrick, Mr. Beveridge, and Mr. Morgan, of the Missions in Mexico; have been released from their connection with the Board. Twenty-one others have come to this country mostly for a season of rest and recuperation, but some — among them the venerable Dr. Schneider, — hardly expecting to be able again to engage in foreign work. Nineteen, at home last year, have returned to the mission fields. Eight ordained missionaries, one physician, and fifteen ladies, new laborers, have gone abroad.

The number of native pastors is now one hundred and ten. Their work is to cultivate and develop fields already won, leaving the missionaries, with other native helpers, more free to occupy new points, so as to enlarge the area of evangelical effort. Most of these pastors are fully meeting expectations, and illustrating to their countrymen, by their intellectual ability, their Christian lives, and well-ordered homes, the developing power and benign influence of the gospel.

Summing up the more immediate spiritual results of the year, we find the names of nine new churches, and an addition of 1,504 to the roll of church membership, — an increase over the additions reported last year in fifteen out of eighteen missions. The educational institutions of the Board have been vigorously maintained. Nearly six hundred common schools have furnished the means of an elementary education to nearly twenty thousand pupils; and over twelve hundred others, selected for their promise of usefulness, are receiving a more thorough training in higher institutions, many of whom will become preachers of the Word and teachers among their countrymen.

The press has been busy, as usual, scattering the leaves that are for the healing of the nations, to the extent of over six millions of pages, besides numerous publications from the American Bible and Tract Societies. The medical missionaries have done good service, not only in the care of missionary laborers, but in opening the way to many neighborhoods and families not otherwise reached. This has been especially true in Japan and in China, where a great work is open to Christian women who unite an earnest desire to win souls to a thorough medical education. The call for such missionaries is urgent also from India.

Great success has attended effort in the department of "Woman's Work for Women." The earnestness and devotion of Christian women at home already find returns in results abroad such as have never before found record in our missionary publications. Of one devoted worker in Japan, a missionary writes, "She is a host in herself;" and the same might be said of many others. Not the unmarried women only, but the wives of missionaries bear a part in these labors. "It is so good," writes Mrs. Winsor, from India, "to hear the heathen say, 'Come every day and teach us of Jesus.'" One of over a hundred mothers, gathered in a prayer-meeting by Mrs. Montgomery, at Marash, said to her, "If you want a large congregation just call for the mothers."

With these very brief allusions to a few of the many topics of interest in connection with the work, we give, as usual in the January Herald, specially for convenience of reference, the names of stations and laborers connected with each mission, and a mere outline of statistics and reports for the year.

ZULU MISSION. (1835.)

(Southeastern Africa, near Port Natal.)

UMZUMBI (Oom-zoom'-by. — About 80 miles S. W. of Port Natal). — Henry M. Bridgman, *Missionary*; Mrs. Laura B. Bridgman, Miss Mary E. Pinkerton. — One organized church; one native pastor; one native preacher, one native teacher. Three out-stations, with two preachers and one teacher.

UMTVALUMI (Oom-twah-loo'-my. — About 70 miles S. W. of Port Natal). — Myron W. Pinkerton, *Missionary*; Mrs. Louisa M. Pinkerton. — One organized church; two native preachers; two teachers. Five out-stations, with two organized churches; six preachers and four teachers.

AMANZIMTOTE (Ah-mahn-zeem-to'-ty. — About 22 miles S. W. of Port Natal). — Hyman A. Wilder, Elijah Robbins, *Missionaries*; Mrs. R. Oriana Ireland, Mrs. Abbie T. Wilder, Mrs. Adelle B. Robbins, Miss Laura A. Day. — One organized church; one native pastor; three preachers; three teachers. One out-station, with one organized church; one pastor; two teachers.

INANDA (Ee-nahn'-dah. — About 20 miles N. W. of Port Natal). — Stephen C. Pixley, C. W. Kilbon, *Mis-*

sionaries; Mrs. Louisa Pixley, Miss Martha J. Lindley, Mrs. Mary B. Kilbon. — One organized church; one native pastor; three preachers; three teachers. Three out-stations, with one organized church; one pastor; two preachers; three teachers.

UMZUNDUZI (Oom-soon-doo'-zy. — About 30 miles W. of N. from Port Natal). — Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler. One organized church; one pastor; one teacher.

UMVOPI (Oom-vo'-ty. — About 40 miles N. N. E. of Port Natal). — David Rood, *Missionary*; Mrs. Alzina V. Rood, Miss Gertrude B. Hance. — One organized church; two native preachers; three teachers.

MAPUMULO (Mah-poo-moo'-lo. — About 55 miles N. of Port Natal). — Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham. One organized church; one preacher; one teacher. One out-station, with one organized church; one preacher; one teacher.

In this Country. — William Ireland, William Mel-
len, Seth B. Stone, *Missionaries*; Mrs. Laurana W.
Nellen, Mrs. Catherine B. Stone.

Mr. Ireland has returned to the United States on a visit for health, Mr. Mellen has joined his family, who came to this country last year, and Mr. and Mrs. Stone have also been constrained to leave the field. Mr. and Mrs. Abraham have returned to the field. Mrs. Edwards, after remarkable success in establishing and sustaining for years a seminary for the Christian education of Zulu girls, has felt constrained to leave the field because of the necessities of family friends.

Much touring and kraal-visiting have been performed by several members of the mission, with an increasing sense of the importance of this branch of labor; and much encouragement has been experienced from the frequent and comparatively numerous cases of conversion. Forty-six were added to the churches in 1874, making a present total of 581, or 775 from the first. There are five native pastors, whose efficiency seems to be increasing and whose usefulness is marked. There are 21 common schools, with 868 pupils; 50 pupils in the boys' boarding-school and 10 in the theological school at Amanzimtote; 32 in the female seminary at Inanda; and the girls' boarding-school at Umzumbi, under Miss Pinkerton, is said to be "full of promise." The missionaries are hopeful in their work.

EUROPEAN TURKEY MISSION. (1858.)

CONSTANTINOPLE. — Elias Riggs, D. D., LL. D., T. L. Byington, *Missionaries*; Mrs. Martha J. Riggs, Mrs. Margaret E. Byington.

ESKI ZAGRA (Es-kee Zagh'-rah. — 200 miles N. W. of Constantinople). — Lewis Bond, Jr., Henry P. Page, George D. Marsh, *Missionaries*; Mrs. Fanny G. Bond, Mrs. Mary A. Page, Mrs. Ursula C. Marsh. — Two helpers. Three out-stations, with two organized churches; two pastors; two licensed preachers; one school-teacher.

SAMOKOVE (Sam-o-kove'. — 300 miles W. N. W. of Constantinople). — James F. Clarke, W. Edwin Locke,

J. Henry House, *Missionaries*; Mrs. Isabella G. Clarke, Mrs. Zoe A. M. Locke, Mrs. Addie S. House, Miss Esther T. Maltbie, Mrs. Anna V. Mumford. — Three licensed preachers; two school-teachers; two other helpers. Four out-stations, with one organized church; one pastor; two licensed preachers; two school-teachers.

MONASTIR (Mon-as-ter'. — 400 miles W. of Constantinople, in Macedonia). — John W. Baird, E. W. Jenney, *Missionaries*; Mrs. Ellen R. Baird, Mrs. Kate M. Jenney. — One licensed preacher; one other helper.

The period of growth seems to have arrived in this field after fifteen years of patient, and sometimes disheartening toil. "The first five years were spent," says Mr. Clarke, "in laying foundations, — in praying and hoping, — but with little visible result. The next five years we could see a steady advance, from our inner view, though not much was observable to outsiders. Since that time the changes have been rapid." Two churches have been organized at out-stations, with pastors, — one with 19 and the other with 13 members, — and 7 members were added to the church at Samokove. The theological school has 11 pupils, and the boarding school for girls 30. In the last there has been "the manifest presence of the Spirit, working in the hearts of the pupils."

WESTERN TURKEY MISSION. (1836.)

LITERARY DEPARTMENT FOR THE THREE ARMENIAN MISSIONS.

CONSTANTINOPLE. — Elias Riggs, D. D., LL. D., E. E. Bliss, D. D., I. Fayette Pettibone, Joseph K. Greene, George F. Herrick, *Missionaries*; Henry O. Dwight, *Editor*; Mrs. Martha J. Riggs, Mrs. Isabella H. Bliss, Mrs. Elizabeth A. Greene, Mrs. Helen M. Herrick, Mrs. Ardelle M. Dwight.

GENERAL MISSIONARY WORK.

CONSTANTINOPLE. — George W. Wood, D. D., Milan H. Hitchcock, *Missionaries*; Mrs. Sarah A. H. Wood, Mrs. Lucy A. Hitchcock, Mrs. Cora W. Tomson, Miss Julia A. Rappleye, Mrs. C. P. Williams, Miss Cornelia

P. Dwight, Miss Sarah A. Closson, Miss Ellen C. Parsons. — Two organized churches; one pastor; four teachers; one helper.

Resident in *Baghchiyik*, but considered member of the Constantinople station. — Justin W. Parsons, *Missionary*; Mrs. Catherine Parsons, Miss Laura Farnham, Miss Electa C. Parsons.

Eight out-stations, with five organized churches; three pastors; one licensed preacher; nine school-teachers; four other helpers.

MANISSA (Man-e-sah'. — About 200 miles S. W. of Constantinople — near Smyrna). — Marcellus Bowen, Charles H. Brooks, John O. Barrows, *Missionaries*; Mrs. Fanny W. Brooks, Mrs. Clara S. Barrows, Miss

Phebe L. Cull, Miss Hattie G. Powers. — One ordained minister; three teachers. Four out-stations, with three organized churches; one pastor; two helpers.

BROO'SA (57 miles S. S. E. of Constantinople). — Sanford Richardson, *Missionary*; Mrs. Rhoda M. Richardson. — One organized church; one pastor; four teachers. Sixteen out-stations, with four organized churches; one pastor; four licensed preachers; eight school-teachers; four other helpers.

MARSOVAN (Mar-so-vahn'. — About 350 miles E. of Constantinople). — Julius Y. Leonard, John F. Smith, *Missionaries*; Mrs. Amelia A. Leonard, Mrs. Laura E. Smith, Miss Eliza Fritcher, Miss Fannie E. Washburn. — One organized church; one licensed preacher; eight school-teachers; one other helper. Fifteen out-stations, with two organized churches; two pastors; five licensed preachers; twelve school-teachers; ten other helpers.

CESARE'A (370 miles E. S. E. of Constantinople). — Wilson A. Farnsworth, Lyman Bartlett, Daniel Sta-

ver, *Missionaries*; Mrs. Caroline E. Farnsworth, Mrs. Cornelia C. Bartlett, Mrs. Abbie S. Staver, Mrs. Elizabeth Giles. — One organized church; one licensed preacher; four school-teachers; one other helper. Thirteen out-stations, with three organized churches; one pastor; four licensed preachers; fifteen school-teachers; three other helpers.

SIVAS (Se-vahs'. — 400 miles S. of E. from Constantinople). — Edward Riggs, A. W. Hubbard, *Missionaries*; Henry S. West, M. D., *Physician*; Mrs. Sarah H. Riggs, Mrs. Emma R. Hubbard, Mrs. Lottie M. West, Miss Flavia S. Bliss. — One licensed preacher; three school-teachers. Seven out-stations, with two organized churches; one pastor; seven licensed preachers; five school-teachers.

On the Way. — Charles C. Stearns, *Missionary*; Mrs. Sophia D. Stearns.

In this Country. — Benjamin Schneider, D. D., Theodore A. Baldwin, C. C. Tracy, *Missionaries*; Mrs. Susan M. Schneider, Mrs. Matilda J. Baldwin, Mrs. L. A. Tracy, Mrs. Flora B. Bowen, Miss Charlotte L. Noyes.

Dr. E. E. Bliss and wife and Mrs. Hitchcock of Constantinople, Mr. and Mrs. Smith of Marsovan, and Miss Closson have returned to the field; Mr. and Mrs. Stearns, Mr. and Mrs. Staver, Mrs. Williams, formerly of the Eastern Turkey mission, and Miss Powers, formerly of the Central Turkey mission, have joined this mission; Miss Ursula Clarke has become Mrs. Marsh, of the European Turkey mission; Mr. and Mrs. Baldwin, Mr. and Mrs. Schneider, Mr. and Mrs. Tracy, Mrs. Bowen, and Miss Noyes have found it necessary to come to the United States.

The difficulties that so long hindered the work in Constantinople appear to have passed away, a much better spirit prevails, and, recently, a very encouraging state of religious feeling. In the eastern portion of the field, much moral influence over the popular mind has been gained by the Christian spirit shown by the missionaries in relieving all classes of sufferers by the famine.

The printing during the year, amounted to 1,784,620 pages. The theological seminary at Marsovan has been quite prosperous, with 36 pupils; the "Home," at Constantinople, has prospered also, having 41 pupils in all, and the new building is approaching completion. At other stations there have been 28 theological students and 106 pupils in female boarding schools, while 81 common schools report 2,558 scholars. The 23 churches number 1,086 members, of whom 94 were received during the last year, on profession of faith. The work grows upon the mission and reinforcements are earnestly called for.

CENTRAL TURKEY MISSION. (1847.)

(Around the northeast corner of the Mediterranean.)

AIN'TAB (Ine'-tab. — About 90 miles E. N. E. from Scanderoon). — Lucien H. Adams, Americus Fuller, *Missionaries*; Mrs. N. D. Adams, Mrs. Amelia D. Fuller, Miss Myra A. Proctor, Miss Corinna Snattuck, Miss Mary G. Hollister, Miss Ellen M. Pierce. — Two organized churches; one pastor; two licensed preachers; eight teachers. Twenty out-stations, with sixteen organized churches; six pastors; ten licensed preachers; seventeen teachers.

MARASH (Mah-rashh'. — About 90 miles N. E. from Scanderoon). — Giles F. Montgomery, Edward G. Bick-

ford, *Missionaries*; Mrs. Emily R. Montgomery, Mrs. Harriet S. Bickford, Mrs. J. L. Coffing, Miss Mary S. Williams, Miss Charlotte D. Spencer. — Four organized churches; three pastors; one preacher; eleven teachers. Nine out-stations, with four organized churches; two pastors; three licensed preachers; twelve other helpers.

In this Country. — T. C. Trowbridge, Henry Marden, H. T. Perry, *Missionaries*; David H. Nutting, M. D., *Missionary Physician*; Mrs. M. R. Trowbridge, Mrs. Jennie H. Perry, Mrs. Mary E. Nutting.

Three hundred and eight members appear to have been added to the twenty-six churches of this mission during the last year reported, and the total membership seems to be 2,355. The Protestant communities number about 8,300, and contributions have been very liberal; but statistical returns are not full and

clear. Recent letters report a most encouraging state of religious feeling at Aintab. The theological seminary at Marash, the female seminary at Aintab, and the schools at Marash seem to have been prosperous, but efforts to obtain permission for the erection of a building at Marash have so far failed. Mrs. Coffing, Miss Proctor, and Miss Hollister have returned to the mission, accompanied by Miss Spencer, a new laborer. Messrs. Marden and Perry, and Dr. and Mrs. Nutting have found it necessary to come to the United States.

EASTERN TURKEY MISSION.

(1836, at Trebizond.)

HARPOOT (Har-poot, guttural H. — About 175 miles S. of Trebizond). — Orson P. Allen, N. H. Barnum, D. D., John K. Browne, *Missionaries*; Mrs. Caroline R. Allen, Mrs. Mary E. Barnum, Miss Harriet Seymour, Miss Caroline E. Bush. — One organized church; one native pastor; eight teachers. Seventy-one out-stations, with twenty organized churches; thirteen pastors; twenty-three licensed preachers; forty-nine school-teachers; thirty-four other helpers.

ERZ-ROOM' (150 miles S. E. of Trebizond). — M. P. Parmelee, M. D., John E. Pierce, *Missionaries*; Mrs. Julia F. Parmelee, Mrs. Lizzie A. Pierce, Miss Cyrene O. Van Duzee, Miss Mary M. Patrick. — One organized church; one preacher; two teachers; one other helper. Fourteen out-stations, with two organized churches; one pastor; three preachers; fifteen teachers; two other helpers.

VAN (Yahn. — At the eastern end of Lake Van). — Henry S. Barnum, George C. Reynolds, M. D., Joseph E. Scott, *Missionaries*; Mrs. Helen R. Barnum, Mrs.

Martha W. Reynolds, Mrs. Annie E. Scott. — Resident in *Bitlis*, but members of Van station, — George C. Knapp, *Missionary*; Mrs. Alzina M. Knapp, Miss Charlotte E. Ely, Miss Mary A. C. Ely. — One teacher; three other helpers. Thirteen out-stations, with two organized churches; one pastor; one licensed preacher; fourteen school-teachers; and eleven other helpers.

MAR-DIN' (about 150 miles S. E. of Harpoot). — N. H. Bell, Alpheus N. Andrus, *Missionaries*; Daniel M. B. Thom, M. D., *Physician*; Mrs. Emily H. Bell, Mrs. L. H. Thom, Mrs. Olive L. Andrus, Miss Sarah E. Sears, Miss Clarissa H. Pratt. — One organized church; two teachers; one other helper. Thirteen out-stations, with three churches; two pastors; two licensed preachers; four school-teachers; eleven other helpers.

In this Country. — Crosby H. Wheeler, Royal M. Cole, *Missionaries*; Mrs. Susan A. Wheeler, Mrs. Lizzie Cole.

Mrs. Williams, formerly of this mission, has gone, recently, to Western Turkey, in connection with the "Home" at Constantinople. Rev. J. K. Browne sailed September 18, to join the mission; Mr. Andrus and his wife, formerly Miss Parmelee, sailed in October, returning to the field, accompanied by Miss Pratt, a new laborer. Mr. and Mrs. Cole, and Mr. and Mrs. Wheeler, have been constrained to come to this country, on account of health.

Earthquakes and famine have much diminished the ability of the native churches, and contributions for the last year reported were about \$2,400 less than in the previous year, but amounted to \$6,369. To the 30 churches 106 members were added by profession, making the whole number, 1,567. There are 40 students in the theological schools and classes of the mission, 57 pupils in the normal school at Harpoot, 72 in boarding schools for girls, and 3,582 in 99 common schools. The number of native pastors (now 19) and of other helpers has been somewhat reduced, and it is said: "In many places there have been peculiar discouragements in connection with our work; but we trust that the Lord is soon to overrule these, and all our trials, for the advancement of his own kingdom." More recently the division at Diarbekir has been happily healed, and generally, harmony and good feeling seem to have been restored where they were wanting.

MAHRATTA MISSION. (1813.)

(WESTERN INDIA.)

BOMBAY (Bom-bay'). — Charles W. Park, *Missionary*; Mrs. Anna Maria Park, Miss Sarah F. Norris, M. D., Miss Harriet S. Ashley. — One organized church; one native pastor; one preacher; one editor of the "Dnyanodaya"; one teacher. Two out-stations, under Mr. Park's care, in the *Eastern Districts*, with two teachers, and one Bible-reader.

AHMEDNUGGUR (Ah-med-nug'-ur. — About 140 miles E. of Bombay). — Samuel B. Fairbank, Lemuel Bissell, D. D., Robert A. Hume, Edward L. Hume, *Missionaries*; Mrs. Mary R. Fairbank, Mrs. Mary E. Bissell, Mrs. Abbie S. Hume, Mrs. Charlotte E. Hume, Miss Martha A. Anderson. — One organized church; one pastor; one preacher; two male, and three female teach-

ers, two Bible-readers; three Bible-women. Thirty-two out-stations, under Mr. Fairbanks' care in the *North-eastern Districts*, with thirteen organized churches; nine pastors; one preacher; twenty-two teachers; twelve Bible-readers; eight Bible-women. Eleven out-stations, under the care of Mr. Bissell, in the *Southern and Western Districts*, with two organized churches; two pastors; two preachers; six teachers; five Bible-readers; three Bible-women.

SATARA (Sat-tah'-rah. — About 120 miles S. E. of Bombay). — Henry J. Bruce, Richard Winsor, *Missionaries*; Mrs. Hepzibeth P. Bruce, Mrs. Mary C. Winsor. — One organized church; one pastor. Four out-stations, with four teachers, and one Bible-reader.
MAHABLESHWAR — S. R. Wells, *Missionary*; Mrs.

Mary L. Wells. — One organized church. One out-station, with two teachers, and two Bible-readers.

SHOLAPUR (Sho-lah-poor'. — About 125 miles S. E. of Ahmednuggur). — Charles Harding, William H. Atkinson, *Missionaries*; Mrs. Elizabeth D. Harding, Mrs. Callista Atkinson. — One organized church; one pastor; two teachers; one Bible-reader.

RAHURI (Rah-hoo-re). — William O. Ballantine, M. D., *Physician*; Mrs. Alice C. Ballantine.

On the way out. — Lorin S. Gates, *Missionary*; Mrs. Frances Anne Gates.

In this Country. — Allen Hazen, D. D., *Missionary*; Mrs. Martha R. Hazen.

Mr. and Mrs. Bruce have returned to India; Dr. and Mrs. Ballantine, Mr. and Mrs. Edward L. Hume, and Mr. and Mrs. Gates have joined the mission. The 22 churches received 126 new members during the year, and now report a total membership of 793. Schools appear to have been much as heretofore, the girls' school at Ahmednuggur reporting a daily attendance of between 90 and 100. Nine of the pupils in this school united with the church during the year. The general work among women has not been without encouragement, and Miss Norris reports the results of her medical work as very encouraging. The mission desires still further reinforcement, saying, "A revolution is in progress among these mixed races. As light breaks in and the darkness recedes, the Hindoo mind awakes to its true condition. Now is the critical time — the transition period."

MADURA MISSION. (1834.)

(SOUTHERN INDIA.)

MADURA (Mad'-u-ra. — 270 miles S. W. of Madras). — John Rendall, *Missionary*; Miss Mary E. Rendall, Miss Elizabeth Sisson. — Four organized churches; two native pastors; fifteen school-masters; six school-mistresses.

DINDIGUL (Din'-de-gul. — 88 miles N. N. W. of Madura). — Edward Chester, M. D., *Missionary*; Mrs. Sophia Chester. — Two organized churches; one native pastor; eleven catechists; three readers; twenty-seven school-masters; four school-mistresses.

TIRUMANGALAM (Tir'-oo-mun'-ga-lum. — 12 miles S. W. of Madura). — James Herrick, *Missionary*; Mrs. Elizabeth H. Herrick. — Two organized churches; one native pastor; thirteen catechists; one reader; eleven school-masters; one school-mistress.

TIRUPUVANAM (Tir'-oo-poo'-va-num. — 12 miles S. E. of Madura). — William Tracy, D. D., *Missionary*; Mrs. Emily F. Tracy. — Six catechists; six school-masters; two school-mistresses.

MANDAPASALAI (Mun'-da-pa-sah'-lie. — 40 miles S. E. of Madura). — William S. Howland, *Missionary*; Mrs. Mary L. Howland, Miss Martha S. Taylor. — Nine organized churches; three native pastors; twenty catechists; one reader; eleven school-masters; three school-mistresses.

MELUR (Mail'-oor. — 18 miles N. E. of Madura). — Thomas S. Burnell, *Missionary*; Mrs. Martha Burnell. — One organized church; four catechists; seven school-masters.

PERIAKULAM (Per'-la-koo'-lum. — 45 miles W. N. W. of Madura). — Joseph T. Noyes, *Missionary*. — Seven organized churches; four native pastors; nineteen catechists; fourteen school-masters.

BATTALAGUNDU (Ba'-ta-la-noon'-doo. — 32 miles N. W. of Madura). — John S. Chandler, *Missionary*; Mrs. Jennie E. Chandler. — Four organized churches; two native pastors, eight catechists; one reader; nine school-masters; four school-mistresses.

MANA MADURA (Mah'-nah Mad'-u-ra. — 30 miles S. E. of Madura). — William B. Capron, *Missionary*; Mrs. Sarah B. Capron. — One organized church; four catechists; one school-master; one school-mistress.

PULNEY (Pul'-ney. — 70 miles N. W. of Madura). — (In charge of Dr. Chester). — One organized church; one native pastor; ten catechists; one reader; thirteen school-masters; one school-mistress.

PASUMALAI (Pus'-u-ma-lie. — 3 miles S. W. of Madura). — George T. Washburn, *Missionary*; Mrs. Eliza E. Washburn. — One organized church; two native pastors; four school-masters.

Station not known. — Marshall R. Peck, *Missionary*; Mrs. Helen N. Peck.

In this Country. — John E. Chandler, *Missionary*; Henry K. Palmer, M. D., *Physician*; Mrs. Elizabeth A. Noyes, Mrs. Charlotte H. Chandler, Mrs. Flora D. Paimor, Mrs. Martha S. Taylor.

Mrs. Taylor has returned to the United States not expecting to resume labor in India. Mr. and Mrs. Peck have been sent to reinforce the mission. More than the usual amount of itinerating has been performed during the year, and in all departments of the work there has been progress. The report states:—

"In the 152 congregations there is a total of 7,820, men, women, and children. The average Sabbath attendance has been 5,151. This is a gain in one year, of 427. Yet the bare figures, — 427 gain over last year, — do not convey an

entirely correct impression of the actual increase in the number of adherents to Christianity." One hundred and eighty-two have been added to the thirty-two churches during the year, making a total of 1,773 church members. "This is a net gain, in one year, of 140; in two years, of 226; and in three years, of nearly 300. In contributions there is a total of 4,027 rupees, — an advance of 248 rupees over the year 1873; and of 932 rupees over the year 1871."

"In the 119 village schools reported there has been a total attendance of 2,510 scholars: — a gain of 514 in three years. But to these figures it should be added, that the schools of almost every station are regarded as being in a much more vigorous and healthy state than in any previous year, and the improvement is still progressing." The total number of those being educated in boarding-schools is 239 — 133 males, 106 females. The theological and training school, at Pasumalai, under Mr. Washburn's care, has 10 pupils. Miss Sisson has found much to encourage in her work among women; the medical work has been extensive and useful, and gratifying progress has been made in the matter of self-support.

CEYLON MISSION. (1816.)

(District of Jaffna, North Ceylon.)

BAV'TICOTTA. — Eurotas P. Hastings, *Missionary*; Mrs. Anna Hastings. — One organized church; one native pastor; three other helpers. Six out-stations, with three organized churches, — at Caradine, Valany, and Changany; one native pastor; five catechists; six other helpers.

PAN'DITERIPO. — Miss Hester A. Hillis, Miss Susan R. Howland. — One organized church; two catechists.

TIL'LIPALLY. — William W. Howland, *Missionary*; Mrs. Susan R. Howland. — One organized church; one native pastor; two teachers in theological and boarding-school; two other helpers.

OO'DOOVILLE. — Samuel W. Howland, *Missionary*; Mrs. Mary E. K. Howland, Miss Eliza Agnew. — One organized church; one native pastor; three teachers in girls' boarding-school; one other helper. One out-station, with one organized church, at Alavetty; one native pastor.

MANEPY (Man'-e-pai). — Thomas S. Smith, *Missionary*, Mrs. Emily Maria Smith. — One organized church; one catechist; one other helper. One out-station, with one organized church, at Navaly; one native pastor.

CHAV'AGACHERRY. — (In charge of Mr. De Riemer). — One organized church; two catechists; one other helper. Two out-stations, with two catechists; two other helpers.

OO'DOOPITTY. — William E. De Riemer, *Missionary*; Mrs. Emily F. De Riemer, Miss Harriet E. Townshend. — One organized church; one native pastor; two teachers in girls' boarding-school; two other helpers. Two out-stations, with two catechists.

In this Country. — Samuel F. Green, M. D., *Physician*; Mrs. Margaret W. Green.

The twelve organized churches of this field received eighty members on profession of faith during the year 1874. The total membership is now 679, — a net gain during 1874 of seventy-six, or twelve and one half per cent. The number of entirely self-supporting churches has increased from two to three. The work among women grows in interest. The theological and training school, at Tillipally, has about 30 pupils. The theological class was engaged in village work during January and February, and again in June and July, visiting seven hundred and fifty houses and over eighteen hundred adults. On the whole, the report indicates that the Lord's work has made special advance in this mission during the year.

FOOCHOW MISSION. (1847.)

(Southeastern China.)

FOOCHOW (Foo'-chow). — *City Station.* — Caleb C. Baldwin, D. D., Charles Hartwell, Joseph E. Walker, J. B. Blakely, *Missionaries*; Mrs. Harriet F. Baldwin, Mrs. Lucy E. Hartwell, Mrs. Ada E. Walker, Mrs. Isabella V. Blakely. — One organized church; one native preacher; one teacher; one other helper. Seventeen out-stations, with eight organized churches; fifteen native preachers; one teacher; ten other helpers.

NANTAI (Nan'-ty). — *Suburban Station.* — Simeon F. Woodin, *Missionary*; Dauphin W. Osgood, M. D., *Missionary Physician*; Mrs. Sarah L. Woodin, Mrs. Helen W. Osgood, Miss Adelia M. Payson. — One organized church; two native preachers; two teachers; three other helpers.

Many long and wearisome tours have been made by the missionaries, visiting their various out-posts, and pushing the work still further into the great interior. The condition of the native churches is very encouraging. None have lost in membership, while some have had considerable additions. In the Yungfuh district, where something like a revival has prevailed, fifteen have been added. The whole number received during the year was twenty-nine. The total membership is now 144. The girls' boarding-school, under the care of Miss Payson, has had its full complement of thirty pupils throughout the year, and the medical work has been vigorously prosecuted by Dr. Osgood.

NORTH CHINA MISSION.

(At Shanghai, 1854; Tientsin, 1850.)

TIENTSIN (Té-ên-tsin. — 80 miles S. E. of Peking). — Charles A. Stanley, Arthur H. Smith, Henry D. Porter, M. D., *Missionaries*; Mrs. Ursula Stanley, Mrs. Emma Jane Smith. — One organized church; two catechists.

PEKING (Pe-king'. — N. E. China, lat. 39° 54' N., long. 116° 29' E.). — Henry Blodget, D. D., Chester Holcombe, Myron Winslow Hunt, *Missionaries*; Phineas R. Hunt, *Printer*; Mrs. Sarah F. R. Blodget, Mrs. Laura A. Hunt, Mrs. Abigail N. Hunt, Miss Mary H. Porter, Miss Jennie E. Chapin. — Two organized churches; three catechists.

KALGAN (140 miles N. W. of Peking). — John T. Gullick, Mark Williams, William P. Sprague, *Missionaries*; Mrs. Emily Gullick, Mrs. Isabella B. Williams, Mrs. Margaret S. Sprague, Miss Naomi Diamant. — One organized church; one catechist.

TUNG-CHO (T'hoong-chow. — 12 miles E. of Peking). — Lyman Dwight Chapin, D. Z. Sheffield, Chauncey Goodrich, *Missionaries*; Mrs. Clara L. Chapin, Mrs. Eleanor W. Sheffield, Miss Jennie G. Evans. — One organized church. Two out-stations, with two native helpers.

YU-CHO. — Vacant. — In the care of Kalgan station. — One organized church.

PAO-TING-FU. — (120 miles S. W. of Peking). — Isaac Pierson, *Missionary*. — One organized church; one helper.

In this Country. — Thomas W. Thompson, *Missionary*; Alfred O. Treat, M. D., *Missionary Physician*; Mrs. Olive K. Holcombe, Miss Mary E. Andrews.

Mrs. Goodrich, of this mission, has been removed by death. Thirty-six members have been added to the seven churches of the mission, making a present total of 171. The year is thought to have been one of growth in Christian knowledge, as also in Christian character. The first class of three young men has completed a course of theological training, and the way is now open for the establishment of a native ministry. The prejudices of the people are wearing away; the motives of the missionaries are better understood; and there is an open door for the proclamation of the Gospel.

The boys' school at Tung-cho has had an average attendance of nine boarding pupils, and four day scholars. The Bridgman School at Peking, under the care of Miss Porter and Miss Chapin, has had an average of eighteen pupils during the year. Considerable time has been given to other schools by different members of the mission, and there has been much special work for women. The printing for the year amounted to 2,900,900 pages.

MISSION TO JAPAN. (1869.)

KOBE. — (About 300 miles W. S. W. from Yedo). — Oramel H. Gulick, John L. Atkinson, Wallace Taylor, M. D., E. T. Doane, *Missionaries*; John C. Berry, M. D., *Physician*; Mrs. Ann E. Gulick, Mrs. Carrie E. Atkinson, Mrs. Mary F. Taylor, Mrs. Mary E. Berry, Mrs. C. H. S. Doane, Miss Julia E. Dudley, Miss Eliza Talcott, Miss Julia Gulick. — One organized church; four out-stations, with one church, at Sanda.

OSAKA. — (About 20 miles E. of Kobe). — M. L. Gordon, M. D., J. H. De Forest, *Missionaries*; Arthur H. Adams, M. D., *Physician*; Mrs. A. H. Gordon, Mrs.

Sarah C. Adams, Mrs. Sarah Eliza De Forest, Miss Mary E. Gouldy, Miss Justina E. Wheeler, Miss Frances A. Stevens. — One organized church.

KIYOTO. — J. D. Davis, Dwight W. Learned, *Missionaries*; Joseph Neesima, *Corresponding Member*; Mrs. Sophia D. Davis, Mrs. Florence H. Learned.

At Yokohama. — Daniel Crosby Greene, *Missionary*; Mrs. Mary Jane Greene.

In this Country. — Horace H. Leavitt, *Missionary*.

Mr. and Mrs. Dexter have returned to the United States, unable to labor in Japan, and have been released from their connection with the Board. Ill health has also constrained Mr. Leavitt to return for a time to this country.

But Mr. Doane, from the Micronesia mission, Mr. and Mrs. Learned, Miss Wheeler and Miss Stevens sailed from San Francisco in November to reinforce the mission.

There is still abundant encouragement in this field. Nineteen members were added in the two churches reported last year, and a new church has been organized at Sanda, with sixteen members. Much has been done to extend the knowledge of the truth; several preaching tours have been made; the missionaries are overwhelmed by opportunities for preaching and personal conversation with inquirers; the medical missionaries go to many places, accompanied by a Bible helper, who holds services, with an interested attention hardly second to that with which the medical instruction is received; the station class of Bible students has been kept up at Kobe, with an average attendance of eight; the girls' day school, under the care of Miss Talcott and Miss Dudley, has an attendance of thirty-four; and a female seminary, or "Home," is being established in Kobe. The press has been employed to disseminate Christian truth; Hiogo has been opened for preaching services; and recently permission has been obtained by Mr. Neesima to open a school at Kiyoto, "the sacred capital," and the training school for the mission will soon be in operation there.

MICRONESIA MISSION. (1852.)

COÖPERATIVE.

AMERICAN MISSIONARIES.

GILBERT ISLANDS. — *Apaiang* — Horace J. Taylor, *Missionary*. — One organized church. One out-station, at *Apemama*; one native teacher.

MARSHALL ISLANDS. — *Ebon* — B. G. Snow, J. F. Whitney, *Missionaries*; Mrs. L. V. Snow, Mrs. L. M. Whitney. — One organized church. One out-station, on *Namarik*, with one organized church and one native teacher.

CAROLINE ISLANDS. — *Ponape* — A. A. Sturges, Robert W. Logan, *Missionaries*; Frank E. Rand, *Missionary Teacher*; Mrs. S. M. Sturges, Mrs. Mary E. Logan, Mrs. Carrie T. Rand. — Eight organized churches; two licensed preachers. Five out-stations, — *Kusaie* (under Mr. Snow's care), one organized church and one native pastor; *Pingelap*, one organized church and one Ponape preacher; *Mokil*, one organized church and one Ponape teacher; *Mortlock*

Islands — *Satoan*, two Ponape preachers; *Lukunor*, one Ponape preacher.

At *Honolulu*. — Hiram Bingham, *Missionary*; Mrs. Minerva Bingham.

HAWAIIAN MISSIONARIES.

GILBERT ISLANDS. — *Tapiteua* — Rev. B. W. Kapu and wife; Rev. H. B. Nalimu and wife. *Nonouti* — Rev. G. Lelele and wife. *Maiana* — W. N. Lono and wife. *Tarawa* — W. Haina and wife. *Marakri* — D. Kanohe and wife, and a native teacher. *Butaritari* — Rev. J. Kanoa and wife, Rev. R. Maka and wife. — Four organized churches.

MARSHALL ISLANDS. — *Jahuit* — Rev. D. Kapall and wife. *Mejuro* — S. W. Kekuewa and wife. *Arno* — D. P. Haaia and wife and a native teacher. *Mille* — S. Kahaemauna and wife. — Three organized churches.

This mission was sadly afflicted by the death of Mrs. Taylor, in September, 1874, after a residence of only a few weeks at Apaiang. Mr. Doane has left the field to join his wife in Japan, as she cannot live in Micronesia; and Mr. and Mrs. Bingham were constrained to leave in June last, by the serious illness of Mr. Bingham. The various departments of the work, both at the older stations and the more recently occupied islands have been prospered, and now, in this field, "twenty churches, with more than a thousand members, school-houses and churches built and supported by the people without help from abroad, the quiet Sabbath, the songs of the sanctuary, and peaceful industries, mark the former abodes of cruelty."

DAKOTA MISSION. (1835.)

GOOD WILL (Dakota Territory). — Stephen R. Riggs, LL. D., *Missionary*; Wyllys K. Morris, *Teacher*; Mrs. Annie B. Riggs, Mrs. Martha R. Morris, Mrs. Adele Curtis. — Daniel Renville, *Native Pastor*.

SANTEE AGENCY (Nebraska). — Alfred L. Riggs, *Missionary*; George Burton, *Steward*; Mrs. Mary B.

Riggs; Miss Maria L. Haines and Mrs. Lucinda P. Ingham, *Teachers in the Home*; Miss Martha A. Shepard, *Teacher in the Normal School*; Artemas Eshamani, *Native Pastor*; John Eastman and Eli Abraham, *Native Teachers*.

BOQUE (Dakota Territory, fifteen miles below Fort

Sully). — Thomas L. Riggs, *Missionary*; Mrs. Nina M. Riggs, Miss Mary C. Collins, and Miss Emma Whipple.

falo Lake and Wabe, Louis Mazawakinyanna, *Native (acting) Pastor*.

Connected with Santee Agency, — Boszil Creek, Titus Echadoose, *Native Pastor*.

OUT-STATIONS. — Connected with Good Will. — *Ascension*, John Baptist Renville, *Native Pastor*; *Long Hollow*, Solomon Toonkanshaechay, *Native Pastor*; *Mayasan*, David Grey Cloud, *Native (acting) Pastor*; *Buf-*

Connected with Bogue, — *Hope*, two native helpers; *Chantier Bottom*, two native helpers.

Last spring Miss Bishop felt constrained, by the state of her health, to relinquish the post which she had occupied since the autumn of 1873; — and in September her valuable life came to its close. It will be seen, however, that Misses Collins and Wheeler have taken her place, and Mrs. Curtis has joined the Good Will station, in the hope of benefiting the women on the Sissiton Reservation.

The churches connected with Good Will have received twenty-eight persons into Christian fellowship, and they have given more for church erection and pastoral support than they had given in any previous year; and this notwithstanding the desolation which the grasshoppers had wrought. At Santee Agency the advance in education is obvious; and the native teachers are proving themselves to be "good workmen." The prospects of the Home are regarded as very encouraging. In all branches of domestic work the girls have made good progress; and much is expected from the influence of this institution. The reports from Bogue, in certain particulars, are unusually hopeful. The educational work is singularly promising. There have been regular day schools at the two out-stations, as well as at the station, and also sewing classes for the women at each, the latter having been exceptionally popular. Night schools for men have a large promise of usefulness. The total of learners has been more than three hundred, and during the winter the average was nearly two hundred.

CHOCTAW MISSION. (Resumed 1872.)

GREEN HILL (20 miles from Fort Smith). — Simon L. Hobbs, M. D., *Missionary*; Mrs. Mary C. Hobbs.

Missionary labor in this field has undergone no material change. Dr. Hobbs has five preaching places under his care, which he visits as often as practicable. A native brother, once a pupil at Lenox, but now an ordained minister, who is supported by the Southern Presbyterian Board, has rendered valuable assistance in this line of things. The number of persons received for the first time into Christian fellowship during 1875, is not known as yet; but during 1874 the number was thirty-five. In other respects the progress is gratifying.

MISSION TO NORTHERN MEXICO. (1873.)

MONTEREY (capital of Nueva Leon; population 30,000). — J. K. Kilbourn, *Missionary*; Miss Caroline M. Strong. — Ten organized churches.

Mr. and Mrs. Herrick have returned to the United States, and more recently Mr. Beveridge also has retired from the mission. Statistical returns give the number of churches connected with the mission as ten, with not far from 257 members. The additions during the last year, by profession, were forty-three. There were also reported, for the year, seven schools with 107 pupils; but three of these schools have been recently discontinued for want of competent teachers. The Committee hope to be able soon to send another missionary and his wife to reinforce the mission, now so much reduced.

MISSION TO WESTERN MEXICO. (1872.)

GUADALAJARA (population 80,000). — David Watkins, John Edwards, *Missionaries*; Mrs. Edna M. Watkins, Mrs. Mary Jane Edwards. — One station; one organized church; two missionaries; two female assistant missionaries.

Mr. Morgan has, at his own request, been released from the missionary work; but on the 24th of April the mission was reinforced by Mr. and Mrs. Edwards, from Wales — fellow countrymen of Mr. and Mrs. Watkins. The opposition of the Papal priests, and of their ignorant and excitable followers, has continued to be violent, so that the missionaries, converts, and inquirers have lived in the midst of fears and dangers; yet the Word has had free course and been glorified, not a few have been eager listeners to and students of the truth, and there have been instances of very earnest effort, in the face of serious danger, to spread the knowledge of Christ as the one only Saviour. In December, 1874, fifty-six members were added to the little church, and in July last twenty more, increasing the membership to 91. The brethren have formed a training class of three promising young men; the light is spreading abroad; and the recent execution of five of the murderers of Mr. Stephens, it may be hoped, will do something to render the situation of the missionaries and the converts less perilous.

MISSION TO SPAIN. (1872.)

SANTANDER. — William H. Gulick, Thomas L. Gulick, *Missionaries*; Mrs. Alice G. Gulick, Mrs. Alice E. W. Gulick.

Notwithstanding political excitements, missionary work has been quietly prosecuted in Santander, during the year past. Services were held in the chapel till the middle of March, with about forty regular hearers, "a continually increasing attendance of others," and a deepening interest. In March the rent of the room used as a chapel could not be renewed, but after much delay rooms were engaged in a building to be erected, and as soon as this new place can be occupied it is expected that a small church will be organized. An interesting account of the spreading of light to a village in the mountains of Asturias was given in the Herald for August last.

MISSION TO THE AUSTRIAN EMPIRE. (1872.)

PRAGUE (Bohemia). — E. A. Adams, *Missionary*; Mrs. Caroline A. Adams. — Two evangelists. One out-station, with one evangelist.

BRÜNN (Moravia). — Henry A. Schaufli-
 ary; Mrs. Clara E. Schaufli-
 out-station, with one evangelist; two colporters.

GRATZ (Styria). — E. C. Bissel, D. D., Albert W. Clark, *Missionaries*; Mrs. Emily P. Bissel, Mrs. Nellie M. Clark. — Three helpers.

The year has been one of some trials, but one also of progress, and of much encouragement for the future. At Prague and Brünn, there has seemed to be the beginning of a spiritual work of great interest. Audiences of from seventy-five to one hundred have been convened in both places. Thousands of Bibles and Testaments have been put in circulation, though colporters have been arrested, fined, imprisoned, and Bibles burned in public places. The labors of Mr. and Mrs. Schaufli-
 ar, at Brünn, have been interfered with, and their meetings suspended by the civil authorities, at the instigation, doubtless, of opposing ecclesiastics; but they still see many indications of an encouraging state of feeling among the people, and fully believe that God designs not to destroy the mission, but to give it great success.

GENERAL SUMMARY.

		<i>Missions.</i>	
Number of Missions			18
“ Stations			79
“ Out-stations			498
		<i>Laborers employed.</i>	
Number of Ordained Missionaries (8 being physicians)		155 ¹	
“ Physicians not ordained		10	
“ other Male Assistants		4	
“ Female Assistants		224 ²	
Whole number of laborers sent from this country		—	393
Number of Native Pastors		110	
“ Native Preachers and Catechists		267	
“ School Teachers		471	
“ other Native Helpers		209—1,057	
Whole number of laborers connected with the Missions		—	1,450
		<i>The Press.</i>	
Pages printed, as far as reported			6,171,714
		<i>The Churches.</i>	
Number of Churches			223
“ Church-members, so far as reported			11,546
Added during the year, so far as reported			1,504
		<i>Educational Department.</i>	
Number of Training and Theological Schools		14	
“ Boarding-schools for Girls		21	
“ Common Schools		587	
“ Pupils in Common Schools		19,661	
“ “ Training and Theological Schools and Station Classes		470	
“ “ Boarding-schools for Girls		736	
Other adults under instruction		656	
Whole number of Pupils		—	22,523

¹ Including thirteen still supported at the Sandwich Islands.
² Including fifteen at the Sandwich Islands.

THE CENTENNIAL YEAR.

It is believed, certainly it is to be hoped, that this year will be memorable in the annals of Christian benevolence. While the many are expending their millions for a display of the material resources of the country, and of the world's progress in science and the arts, Christian men will not be unmindful of those fundamental interests of religion and education of which this great material progress is largely the fruit and exponent. It is the civilization of the world that is on exhibition; but the highest civilization owes its primal inspiration to the ennobling, quickening energies of Christianity. The most degraded tribes of men, brought under the influence of the gospel, soon become educated communities, and share in the social and material progress of the age.

Christian men of means will, therefore, make their Centennial offerings largely in the line of Christian institutions, and for the wider diffusion of the gospel. Already the various benevolent organizations, of different denominations in the country, are devising ways and means for turning to the best account the thank-offerings anticipated in grateful commemoration of the social and political privileges we enjoy as a people, and the richer blessings of Christian culture.

The friends of missions who act through the American Board, will expect some suggestions on this subject from those familiar with the opportunities for Christian influence in the foreign field; and there are many special objects of interest and importance that we would gladly commend to their considerate regard. But after the painful experience of the last few months, the one great object that must claim attention before any other, is the *hearty, vigorous support of the regular work of the Board*, — that no further retrenchment may become necessary, but that the hearts and hands of the devoted men and women abroad may be cheered and strengthened. Among the friends of the Board, let this be the first interest of the Centennial year, so thoroughly accepted and adopted as not only to sustain the work in hand, but to be the beginning of a grand forward movement in coming years. Instead of appropriating \$20,000 less for the current year than for the last, there was abundant occasion for an advance of \$30,000. Let every church and every individual Christian, in the fulfillment of a just consecration to the cause of Christ, make an advance, therefore, of *at least ten per cent.* in contributions to the foreign work, not for this year only, but with intent to make still further advance in time to come, as the work shall require. Let this high purpose give lustre to the Centennial year. In what way can Christian men better show their sense of the value of the gospel at home, — to themselves, their families, and their native land! And with a view to awakening in the hearts of our children and youth a just sense of what they owe to the gospel, in this favored land, in contrast with the ignorance and degradation of heathenism, let every Sabbath-school make at least one contribution, during the year, for the Christian education of the benighted children in India, in Africa, and China.

Next in order, after this one great object of maintaining and enlarging the regular work, may be mentioned special objects, which the Board has been compelled to defer for a time for want of means, but which are deemed of the highest importance to the best interests of the cause. Some may be more inclined to give for one, and some for another of these several objects. The Treasurer will be happy to receive moneys for any or all of them; and he will acknowledge and appropriate whatever sums may be sent to him, according to the wishes of the donors. If, however, the amount given for any one object shall prove insufficient therefor, the Committee solicit the privilege — in the absence of any direction applicable to such a contingency — of placing the same where it shall seem to be most needed.

1. *The enlargement of the work of the Board among the North American Indians.* Those who were present at the last Annual Meeting will remember the lively and very gratifying interest which was felt in the Indians at Fort Berthold. It would have given the Prudential Committee great pleasure to commence operations among them at an earlier day; but the inadequacy of the resources of the Board to meet the urgent appeals of stations already organized, seemed to forbid. But they are constrained to think that sending the gospel to this point is the *special* object that ought *first* to engage the attention of the friends of missions; and five thousand dollars are earnestly solicited therefor.

The missionaries among the Dakotas also desire a grant of thirty-five hun-

dred dollars for the purpose of erecting a boarding-hall at Santee Agency, to be occupied by persons who may wish to qualify themselves for coöperating with those who are already at work among this large tribe of Indians. This request is also commended to all who sympathize with the Red Man in his peculiar trials, and who desire his speedy deliverance therefrom. Is it not befitting our churches in this Centennial Year, especially and preëminently, to expend at least \$8,500 for a race which we have supplanted, and which, without the gospel, must soon be swept away? Will not our western friends indorse, by their free-will offerings, promptly and generously, the strong interest in the aborigines of this country which some of them so eloquently expressed at Chicago?

2. *Grounds and buildings are required for the theological seminary at Samo-kove*, in the young and prosperous mission to the Bulgarians. No suitable accommodations can now be secured for the young men in training for the ministry there, and both pupils and teachers are working at great disadvantage. The sum of eight or nine thousand dollars expended now, would do for this interest what would require five times as much for similar conveniences at Andover or New Haven.

3. The Zulu mission is now preparing for aggressive work in the southeast of Africa, and young men and women of promise are ready to be trained for teachers and preachers. But *five thousand dollars will be necessary to place the theological department*, in connection with a large and successful training-school, *upon a fitting basis, and as much more to open a new station*, for one or more missionaries and native evangelists, *in the interior*. A new boarding-school for girls, also, is in great need of additional buildings, at an expense of about one thousand dollars. This Zulu mission, in a healthful location, in one of the best native tribes, furnishes an admirable base for evangelistic labors in behalf of a country which has so large a claim upon the sympathy of American Christians. It is wise economy to raise up an efficient body of evangelists on the ground; but it is impossible to do this without the necessary means.

4. Not less than *five thousand dollars are urgently needed at once for the training of evangelists in Bohemia and Upper Austria*. The great work of evangelization in papal lands, as elsewhere, must be effected by a well-trained native agency. To this end, suitable buildings must be prepared, and some measure of assistance given to young men of promise. In a year or two a similar call must be met from the missions in Spain and Mexico. Schools for evangelists are of vital moment to the progress of the work, and cannot long be deferred.

5. *The sum of three thousand dollars is required for a dwelling-house and school buildings at Van*, in Eastern Turkey, to put that new station in working order, and to provide for the comfort of the missionary families.

6. An urgent request from the Mahratta mission for twenty-five hundred dollars, *to secure a much needed house on the hills*, as a retreat from the hot season on the plains, — the more needed now because of the recent increase of the missionary force in that field, — has been deferred.

7. The reduction of two thousand dollars in the estimate for *Christian literature for the missions in Turkey*, the next year, was a painful necessity, and a great discouragement to those interested in the progress of the native Christian community. A like request from *Peking*, for \$500, gold, to publish a pictorial edi-

tion of the Gospels and the Acts, and \$1,000 for tracts, to be scattered among the millions of North China, was passed over till another year.

Other objects — many of them — calling for smaller amounts, all in the line of progress, and important to the healthful prosecution of the missionary enterprise, have been deferred, as less necessary than the support of the regular work in hand, especially after the painful reductions made in that.

The objects thus far mentioned all come within the range of the regular and fitting annual appropriations of the Prudential Committee for the missionary cause. There are two other objects of permanent interest, which are specially commended to men of wealth who desire to signalize the year by large gifts in the interest of a high civilization and Christian culture, — the endowment of theological seminaries, and the foundation of Christian colleges in the foreign field. While millions of dollars are annually devoted to these objects at home, a wise economy, in the large interest of the world's progress, would not confine these endowments to our own country. Seminaries for the education of the ministry are of prime moment to the progress of missions and the permanence of the work accomplished. The American Board has now ten such institutions scattered over its vast field, for each of which the sum of fifty thousand dollars would constitute a permanent endowment, the income whereof might pay the salaries of the necessary professors and native teachers, till such time as these institutions, with their endowments, could be passed over to the care of the native churches. A worthier object, one more closely connected with the kingdom of Christ, it is not easy to conceive of. Similar investments might also be judiciously made in seminaries for women in the different mission fields.

Next in importance to the support of such institutions, and in large measure subsidiary to it, while embracing the entire intellectual progress of a people, and the development of science and the arts, are the foundation and adequate endowment of Christian colleges. Several such colleges are already before the public, and others well worthy of consideration will doubtless be presented from time to time.

Such are some of the objects which the foreign field presents for the bestowment of Centennial offerings. First of all, the support of the missionaries, and the supply of such means as are needed to their greatest efficiency and success should be kept in mind. This is due alike to them and to the cause.

In the second place, let funds for the special objects of vital interest to the maintenance and healthful progress of the work, requiring more than \$35,000, but deferred for want of means, be generously supplied, and a permanent advance be made in contributions to the foreign work, to signalize the Centennial Year.

There remains, thirdly, the endowment of seminaries and colleges. Such institutions are to be to Turkey, India, Japan, China, and Africa, what Yale, and Amherst, and Williams, and Dartmouth, and Andover have been, and are to-day, to the intellectual life of our own land. The man or woman who founds a college or a seminary is living for ages to come. The man or woman who should now set apart half a million of dollars, the income of which should be used to found a Christian institution of learning in some part of the heathen

world every two or three years for the next century, would exert an influence upon the social and moral destinies of the human race, such as has had no parallel in the annals of recorded time.

In making this exhibit, we make no appeal; we indulge in no anticipations; we simply state the facts, and the opportunities open to a large-hearted Christian benevolence in the foreign field, in the interest of Him who gave himself not for us or for this country simply, but for the world.

WHAT SHALL THE COMMITTEE DO ?

AFTER the copy for the foregoing article had gone to the printer, and, indeed, after all the copy for this number of the Herald had been sent, as was supposed, a letter was received from an ordained minister at the West, highly recommended by those who know him, in which he offers to become the first missionary of the Board at Fort Berthold. A young lady who has spent three years of successful labor among the Dakotas, and is also recommended highly, expresses her willingness to accompany him as his wife. Both are ready to receive an appointment immediately! The case, then, is simply this: On the one hand we have a waiting field, with its peculiar and exceptional claims upon us, and on the other hand we have approved Christian workers who are saying, "Here are we, send us!" What shall the Committee do? They deem it of the first importance to close the current financial year without a deficit; and yet they cannot but say, "Yonder is the harvest, and here are the reapers." Will the friends of the Board tell them what to do?

Those who feel a strong desire for the elevation and Christianization of the wasting remnant of our Indian tribes, — those particularly who took so deep an interest at Chicago in the speedy possession of Fort Berthold, — will *they* speak? Will they turn back to the foregoing article, and see what is there proposed (p. 13) in order to the early occupancy of this new post, and then tell the Committee what to do? To make the answer definite and practical, will they remit to the Treasurer, with as little delay as practicable, their Centennial offerings for this first and most urgent of the special objects submitted to their consideration? As soon as the responses shall make it prudent for the Committee to do so, they will gladly say to this brother and sister, "The hour has come! Thrust in the sickle and reap, in the name and with the blessing of the Lord of the harvest!"

MY FOREIGN MISSIONARY STEWARDSHIP.

A NEW YEAR'S MEDITATION BY A HOME PASTOR.

I REMEMBER that David C. Scudder, in giving an account of the manner in which he was led to make an entire surrender of himself to the service of the Lord Jesus Christ, stated that when, after a prolonged and painful struggle, his rebellious heart at length yielded, it yielded then, there, and forever, to the foreign missionary work. His first consecration was a missionary consecration. In other words, when he accepted Jesus Christ as not only his Saviour

but his Lord and Master, he accepted definitely, for himself, the command, "Go ye into all the world and preach the gospel to every creature." Others have given a similar testimony.

I recall a public statement once made by Rev. Dr. Kirk, in which he said, in his emphatic manner, "I should never have dared to make my home in Boston, had I not first, with seriousness, before God, settled for myself the foreign missionary question." He seemed to feel that unless there were reasons which could stand the ordeal of the final day of judgment, making it plain that he could do more for the missionary work by the position he occupied at home than he could possibly do by his personal surrender to the work abroad, his conscience would not allow him to be a home-pastor. I have heard other pastors make similar statements. I have made such statements myself to my own people. How can I preach to them to surrender entirely, with a missionary consecration, to the Lord Jesus Christ, unless I am conscious that I have done it myself?

Have I fully done it? Do I feel that I am just as truly devoted to the foreign missionary work as my self-sacrificing classmate who, during these same years, has been preaching Christ in India? Have I done more for foreign missions, by my own contributions, and by the direct missionary influence which I have exerted upon my people and upon others, than I could have accomplished had I been myself upon the foreign missionary field during all these years, so to continue during the remaining years of my life? This is a serious question as the Lord meets me at the close of another year saying, "Give an account of thy stewardship."

Not long ago I received a letter from a young man stating that he had decided to enter upon the work of the gospel ministry. I wrote him back that he must be sure to surrender himself fully to the foreign missionary work, whether his immediate personal field was at home or abroad. He told me, afterwards, that my letter almost led him to abandon the ministry, so completely had his Christian experience ignored his personal obligation to foreign missions. Is it true that there are disciples of Christ, that there are ministers of Christ, who have never for themselves, in a definite personal manner, accepted their Lord's last command? Am I one of those disciples? Am I one of those ministers? The Lord Jesus, whose name I bear, whose blood hath atoned for my sins, whose gospel I proclaim, forgive me and lead me to a new consecration, which shall accept for myself a definite, personal, foreign missionary commission! This shall underlie everything else, and give significance to everything else, in my present ministry, where I now am. It shall pervade my preaching and my prayer. It shall guide my councils to inquirers, and my instructions to Christian believers, young and old. I must do more for foreign missions than I could possibly do by the most unwearied life of self sacrifice as a foreign missionary myself. And I must teach my people the same sublime lesson. What a centennial year of grace and glory this would be for me and for my flock, if we could together accept our Lord's final command in the fullness of its application to ourselves! How wondrously would He fulfill the promise, "LO I AM WITH YOU ALWAYS!"

MISSIONS OF THE BOARD.

THE letters from several missions, in this number of the Herald, will be found to present matters of encouraging interest. Mr. Snow, of *Micronesia*, reports the addition of a very considerable number to churches in the Marshall Islands. In *Japan*, Mr. Neesima has obtained the long-desired permission not only to open the school, which he hopes will be the commencement of a Christian *College*, at Kiyoto, but to employ missionaries as teachers; and the mission theological training school is about to be opened there. Mr. Davis's letter presents facts in regard to the efficiency of members of the church at Kobe, as unpaid lay-preachers of the word, which may well attract the attention of Christians at home, and serve to incite them to more effort. His remarks, also, in regard to Christ's design with reference to the ministry in the church, and the ministry *by* all members of the church, may furnish a good basis, in connection with this example in Japan, for an earnest appeal by pastors to the members of their churches. Dr. Taylor's letter indicates that the openings in connection with the medical work are still abundant and most promising. The letter of Mr. Hartwell, from *Foochow*, gives very pleasant information in regard to the success of some other missions in southeastern China. The letter from Mr. Chester, of the *Madura mission*, especially the latter part of it, will be found very characteristic, as indicating the earnestness and working energy of the man. The hint at the close, for "some pastors in America," it is to be hoped is not needed by very many such pastors, — may it be taken to heart where it is needed. Both Mr. Chester and Mr. Rendall notice the sad prevalence of cholera, and the gratifying liberality of the native Christians; and many will surely join in the hope expressed by Mr. Rendall, that liberality at home may prevent the sad necessity for constantly retreating in the face of the enemy in India, and in other mission fields. From Aintab, *Central Turkey*, and from *Constantinople*, there are intimations that the religious interest reported last month continues; while the cholera at Aintab has mostly disappeared, and the "Home" at Constantinople "never presented a better appearance." From *European Turkey*, Mr. Locke's letter notices the urgent needs of the theological seminary at Samokove, — one of the special cases referred to in the article on the "Centennial Year," on another page; and Mr. Jenney reports a tour, during which earnest, personal, Christian work met with much encouragement. His closing remark in regard to the support missionaries would derive from the knowledge of more prayer for them at home, — "every day, or even *once a month*," — should be pondered specially where the Monthly Concert is neglected. The letter from Miss Hance, of the Zulu mission, relates to the work and success of the French Evangelical mission to the Basutos, and is very cheering. From *Northern*, and especially from *Western Mexico*, the intelligence is pleasant. Ninety communicants at Guadalajara, trusting in Christ alone, but gathered so recently from among those who were in bondage to superstition, might well make the communion season one of deep interest to the missionaries.

Micronesia Mission.

ADDITIONS AT THE MARSHALL ISLANDS.

A LETTER from Mr. Snow, of Ebon, to Mr. Pogue, Secretary of the Hawaiian Board, and forwarded by him to Boston, gives somewhat later intelligence from the Marshall Islands than had been received before. The first date is, "Mille, December 28, 1874." Mr. Snow was then visiting the stations of his Marshall Islands' field occupied by Hawaiian laborers, and he reports additions to the churches thus: at Mille, the first Sabbath after his arrival, fifteen, — nine men and six women; at Majuro, two — a young man and a chief woman, of high rank; at Jaluit, ten; and at Ebon, after his return, on the second Sabbath in January, nine. The latest date of the letter, which was sent by way of Japan, was "Ebon, January 26, 1875."

Japan Mission.

SCHOOL TO BE OPENED AT KIYOTO.

A BRIEF note from Mr. Greehe, dated September 4th, announced that Mr. Neesima had "obtained permission from the Tokio (Yedo) government to open his school in Kiyoto." Mr. Davis has reported the same fact, saying also that Mr. Neesima has permission to employ missionaries as teachers in the school, and that he (Mr. Davis) was preparing to remove his family to Kiyoto. Mr. Learned, who sailed from San Francisco November 1st, to join the mission, is expected also to locate there, in connection with the school, which will be, in part, the theological training-school of the mission.

EVANGELISTIC WORKERS IN THE CHURCH.

Writing from Kobe, October 1st, Mr. Davis refers to some misunderstanding of statements previously made in regard to young men connected with the churches of the mission, and says:—

"The facts are these: The Kobe church now numbers thirty-two members, twenty men and twelve women. Of these twenty

men, thirteen have, from the time they were received into the church, or before, been preachers of the Word,—not paid as native helpers by the mission, but going out on the Sabbath and during the week, and on tours of ten days, at their own charges, to preach. Regular preaching has been and is now kept up by them weekly in five different places, and monthly in about as many more. They have gone on foot to do this, or have paid for carriage hire and other expenses out of their very limited means, refusing foreign money to do it. Of the remaining seven, one is away in a distant province, having left us almost as soon as he united with the church, but preaching more or less to the people far away. One has proved to be an unworthy member; one has been crushed by financial misfortunes; two are too young to go out as yet to preach; and two are middle-aged mechanics, who preach Christ in their shops or from house to house. These men are, however, from the nature of the case, obliged to do something for their support. Some are teachers of the missionaries, some are merchants, some mechanics, etc. If it were not for the question of self-support, they would nearly all want to be thoroughly trained for ordained ministers, but they do not want a cent of foreign money unless they render an equivalent. They cannot get an education without this, and so they will most of them be lay-preachers, supporting themselves, and preaching as Paul did in Asia Minor in the intervals of tent-making. The church here in Kobe uses up all the money it can raise (and more, for they are nearly all the time in debt, borrowing from the members) in touring and preaching the gospel, so that they have nothing left to pay the expenses of any of the members in the training-school. We must furnish the three or four who come from Kobe into the training-school something to do, at least enough to pay for their tea and rice, or they cannot come. Just so with those from Osaka and Sanda. We can furnish them employment as teachers, janitors, caterers, librarians, book-sellers, etc., provided we receive pupils enough.

to need such help, but if we do not receive other pupils I do not see how we can have any training-school at present worthy of the name.

"Of the twelve women, six are the wives of members of the church. Two are old ladies (one of whom is the wife of Yernosuki, of blessed memory), and four are young women who are female preachers of the word, going with our lady missionaries from place to place and talking to crowds.

"Thus, of our Kobe church, more than half are active preachers of the word, not one of whom is paid by the mission to preach it, but they support themselves by honest toil, and go out at their own charges. If there are, in home or heathen lands, similar examples, I will praise God for every one of them.

"Thus while we are disappointed that so few of our young men can, under the circumstances, be trained and educated to become *ordained* ministers, we are more than compensated by seeing that our church members are, and expect to be, preachers of the gospel. I regard the one as much higher than the other as the heavens are higher than the earth.

"I doubt very much whether Christ ever intended, — nay, I feel *sure* that he never did intend, — that such a ministry should be raised up as has been in Christendom, and is in Christendom to-day, — one to do all the preaching to saints and sinners, and most of the praying as well. I feel sure that Christ commanded, and desires to-day, that all the laity, both male and female, should be as devoted and as truly preachers of the word as are our ministers at home. My idea of the true ordained ministry, which we must have here in Japan, is as much above the average minister, as far as office — function — work — is concerned, as the average minister is above the average layman.

"Our aim here is to have all our church members, male and female, *ministers*, and our ordained clergy *bishops*, in the truest sense of the word, to oversee, counsel, and direct the busy hives of workers. It is this high conception of the ministry

which, added to the other weighty reasons set forth in another paper, makes me feel that a Christian college in connection with our work is an early necessity."

ADMISSIONS TO THE CHURCH.

"Then, finally, our standard of receiving members, considering the light of the people, is incomparably higher than that of the churches at home; and while we do not aim to exclude any real Christian from the church, the high standard which our members have in reference to Christian work, may keep some real Christians from applying for membership, because, from diffidence or want of consecration, they do not feel that they are ready to become preachers. What proportion of those received into the churches at home, would apply if becoming a church member meant becoming a *preacher*? We feel that the *kind* of Christians we have identified with us is a thousand times more important than numbers.

"Our membership in Kobe has doubled in the last year, the number at Osaka has nearly doubled, and the first-fruits (sixteen) have been gathered in Sanda. Blind Yomamoto (the 'brains,' as the Japanese say, of the Kiyoto government), his sister, who is a talented teacher in the government school for girls in Kiyoto, and also a literary friend of Yomamoto, — a young man, — are awaiting baptism in Kiyoto."

TRAINING PREACHERS.

"As to young men preparing for the *ordained* ministry here, their numbers will be few at first. This we must expect. They have never seen such a thing as an ordained ministry supported by the people. They cannot see how this is to be, and it can only be a growth which will take time. They can all see the importance and the feasibility of becoming real preachers of the word, and so we emphasize the importance of having a class in every station, to teach and train, as far as possible, *all* the members for this work; and from these classes we shall get some candidates for the more thorough training necessary to fit them to be or-

dained as 'bishops.' We have some such young men now, ready to receive such a training, and we must have a central training-school for them.

"And let me say in conclusion, that the idea of a Christian college for Japan is a part of Mr. Neesima's life. He is praying, thinking, and planning about it all the time. Yet he does not want to be connected with that college. He does not want to teach in the training-school if he can be relieved. He wishes to give all his time to preaching the gospel. I am sorry that so wide an ocean separates our field from you, sure that if you could see this work *on the ground* you would agree with us as to its needs, and as to a college."

OPENINGS AND CALLS.

Dr. Taylor, of Kobe, wrote October 2d:—

"I now have permission to go to Okayama, but permission for Mrs. Taylor and the little ones to live there is still pending. Since there is a strong prospect of Kiyoto being opened to us, the brethren much desire that we should go there; and as it is by far the most desirable place, I willingly consent, not only for our own sakes, but for the general good of the cause. It will be easy to open up work from Kiyoto as a base, for I have had several requests sent me from important places near Kiyoto, to go and open hospitals or dispensaries, as the result of my tour last spring. If our training-school goes to Kiyoto, and some of our number go there, a girls' school also must be opened there; for the people of Kiyoto much desire this, and are ripe for it.

"I have made one tour to Okayama since last writing you, in July. I took along a native helper, and spent ten days there; was there over two Sabbaths. We had services every day at seven o'clock P. M., and twice on the Sabbath. The services were well attended, commencing with twenty and running up to over eighty; the same persons, mostly, coming from day to day. We first had services on the principal street, in the hotel where we were stopping, but a rather loud talk starting on account of this, the officers advised us to go to a more quiet part of

the town. The principal of the high school very kindly offered us his house, and we held services there part of the time. I never saw a more interested people, or those more desirous of learning; but of course their interest, as yet, is only an intense desire to know what this Christian religion, the Bible, and Christ, are. While I was busy during the day, at the hospital and seeing patients through the town, my native helper, Sudzuki San, was fully as busy, if not more so, receiving visitors at his room at the hotel, and talking to them of our work and the Bible. He is a most efficient helper. I consider this the most efficient tour I have yet made, as respects real mission work done, and regard this as a very desirable field to enter. The hospital offered to pay me \$30. for each tour if I would spend ten days per month there, till I could remove to the place. This would cover the entire expense of myself and two helpers, one a medical assistant, and the other a real missionary to his own people from the Kobe church. I regret that circumstances in Kobe, together with Dr. Berry's protracted absence, have prevented me from going there since."



Foochow Mission — Southeastern China.

MISSIONS AT AMOY AND FORMOSA.

In a letter dated October 9th, 1875, Mr. Hartwell, of Foochow, reports the annual meeting of the mission, of several days' continuance, with the native helpers, and then notices an interchange of delegates between different missions, addresses at their Wednesday meeting, and important statistics reported, as follows:—

"The Wednesday afternoon meeting was of great interest, and you will be interested in some account of it. A year since, at our annual meeting, for the first time, our friends of the American Methodist Mission sent a foreign and native delegation to present their salutations to us. We, in response, appointed a similar delegation to their annual meeting which followed, but as the meeting was held

some forty miles away, in the country, and it was inconvenient to attend, we simply reported to them by letter. Last spring they also sent a deputation to Amoy, to attend the annual meetings of the Presbytery, formed of the churches connected with the American (Dutch) Reformed Church Mission and the English Presbyterian Mission, and also to attend the meetings of the 'Union' (Congregational) formed by the churches connected with the London Society's Mission. This autumn the Amoy organizations have sent one native pastor and one missionary from each, to visit us, with the other missions here. So on Wednesday afternoon we had an address from a native helper of the English Church Mission here, and addresses from one of the Methodist missionaries and two native ordained elders. A native pastor of one of the London Mission Churches also addressed us in behalf of the "Union." They report between six and seven hundred members, with about two hundred learners or inquirers, and last year they contributed over nine hundred dollars. The church of which this man is pastor has from eighty to ninety resident members, and a total of about one hundred and twenty members. Seven years since the church gave scarcely anything to support the gospel, but for the last two years it has given annually over three hundred dollars, and the members are in better circumstances than they were when they gave nothing.

"He was followed by the pastor of one of the Amoy churches connected with the (American) Reformed Church Mission. The various Presbyterian churches have between eleven and twelve hundred adult members, with some six hundred learners, and last year they contributed over sixteen hundred dollars. This pastor had been ordained over his church for thirteen years. His church numbers about the same membership as the other. The Presbyterian corps of preachers, of various grades, numbers about thirty, and the other body have about twenty. The three training-schools connected with the three missions have twenty-five studying for the work.

"This total of eighteen hundred adult members does not include those on the Island of Formosa, where the English Presbyterian Mission has a branch mission. There, where the work was commenced only ten years since, they have over a thousand members and very many seekers after the truth. Most of these Christians belong to the aborigines of the island, who have been subdued by the Chinese and acknowledge their rule.

"You will thus see that, connected with the Amoy missions and the off-shoot from one of them, there are at present some three thousand church members. There are no ordained pastors in Formosa, so far as I know, and there are only five about Amoy."

Madura Mission—Southern India.

THE following extracts from a letter from Mr. Chester, dated October 2d, 1875, will be read with interest.

RAILROAD FACILITIES—CHOLERA.

"I am writing at Tirumangalam, fifty miles from Dindigul. As a proof of the great help the railroad is to be to us, I left Madura by the train at 5.30 this morning, and after four hours' work in my dispensary at Dindigul, attending a special committee meeting of the Local Fund Board there, and looking after a number of items of business, left there again, by train, at four P. M., and coming from Madura to Tirumangalam by bullocks, reached here at half-past nine. These two places are twelve miles apart. I also stopped a few moments at Pasumalai, to see the Washburns, and prescribed for one of the students in the seminary. But one month ago, a journey from Dindigul to Madura would have been the work of a day, and a tiresome one, too. The rails are laid fifteen miles south of Tirumangalam, and it is expected that the road will be open for traffic as far as Tutscorin, on the eastern coast, by the middle of the year.

"Thus far, all our families, and most of our catechists and their families, have

been mercifully preserved from cholera, though it has been very prevalent in most parts of our district. Cases have occurred at almost all our out-stations. Nearly ten thousand cholera pills have been made up and given out at our mission dispensaries, and many lives have been saved by the use of them in connection with the kind care of our mission families. It will be a great satisfaction to me when every one of our stations has a thoroughly trained medical catechist."

ANNUAL MEETING WITH HELPERS.

"We have just held our annual meeting with the helpers. We usually give four days to all the exercises, but this year, as there was so much cholera in our whole district, as well as in the city of Madura, it was thought advisable to send the pastors and catechists back to their villages as soon as we could. . . . To give you a little idea of some part of the work they had to do in preparing for this meeting, I will mention, from memory, the twelve questions, or topics, of the general Bible lesson, which all the classes were to prepare. 1st. Give the names of the books of the Old Testament in their order. 2d. Give those of the New Testament. 3d. Repeat the miracles performed by Jesus Christ. 4th. Give the principal events in the life of Paul. 5th. Give the principal events in the life of Peter. 6th. Repeat the Benedictions, in the order in which they are given. 7th. Give the prominent instances of conversion mentioned in the New Testament. 8th. Repeat, within three minutes, the story of the Prodigal Son. 9th. Repeat the Lord's Prayer, according to the new version, without a single mistake. 10th. Repeat the Ten Commandments, without a mistake. 11th. Give the story of the thief on the cross, within three minutes. 12. Give the reasons, if you have any, why you cannot read the Bible through in a year.

"Seventy-eight stood up, in a circle, around the church at Pasumalai, to recite. The missionaries and native pastors were at one end of the church as examiners and listeners. Among the seventy-eight were many of the old graduates of the seminary; some were teachers who

had never been at the seminary. In an hour (which was all the time we could spare for the lesson), all could not answer every question, and so one question was asked of every fifth man, another of every seventh, another of every fourth, and so on. The lesson had been well studied, and the large majority, almost the whole, gave it as their opinion that they could read the Bible through in a year.

"Pastor Colton, — the new pastor at Dindigul, — read a very excellent essay upon the work of Moody and Sankey in Great Britain, drawing practical illustrations, with remarks applicable to the evangelistic work to be done in this country and in our Madura district.

"A very interesting feature of the general meeting was the fact announced at the annual meeting of the Native Evangelical Society, that their whole debt had been paid. A number of our native helpers gave, for this special purpose, the whole of one month's salary, some two thirds, some one half. If the wealthy church members in six, or four, or even two, of our large American churches did as much and as well, where would the present debt of the Board be? There is a good deal bad in India, and a good deal that is good. We have often occasion to mourn over the short-comings of our native helpers and church members, but they have a very practical and Bible kind of Christianity about them. There is a good deal in the working of the Madura mission which it would not hurt the American churches to imitate. But we have not quite finished our work yet. There is still much moulding and forming to be done, just as there is in America and in Boston."

WORK AND EXPERIENCE IN AMERICA.

"One good result of my visit to America has just developed itself, in the shape of a beautiful reed-organ, of superior tone and finish, for our Dindigul church and Sunday-school. It was given by a young ladies' Bible-class in the Sunday-school of the First Presbyterian Church at Morristown, N. J. I preached there but one Sabbath, and made but one address in that school; but the Lord turned the hearts of the good teacher and his class

towards Dindigul, and this is part of the delectable fruit.

"My plan in America was to preach twice or three times, if possible, every Sunday, and make addresses in as many Sunday-schools as possible, but always on the subject of foreign missions, and work among the heathen in our Madura mission district. I was always glad to find a Congregational church, or Sunday-school, or monthly concert; but if this was not possible, then I went into a Presbyterian church and Sunday-school. And when neither of these was available I tried a talk in an Episcopalian or Methodist church. It did not seem natural to me, in America, to be idle or quiet on Sunday. And when my ten years are up again, and I come home for another six months, I will be happy if I can have three sermons and three Sunday-school addresses on every Sabbath.

"I still constantly think with wonder, — and yet with an inclination to have a hearty laugh over it, — of my fight of an hour and a half with that good Mr. —, of —, for permission to preach in his church on the subject of foreign missions and the work of our Board. No returned missionary, and no Secretary of the Board, had been in his pulpit for four years or more. He had in his congregation six sea-captains, and though they would subscribe generously to his salary, or for the repairs and improvement of their own church building, they did not believe in foreign missions! His good wife and mother took my side in the contest, and at last, at a quarter before ten on Saturday night, he gave his consent. I have watched the "Congregationalist" since I came back to India, and have not noticed that his church collapsed under the dire infliction of a talk on foreign missions, nor did I hear of either of those dreaded sea captains having an attack of apoplexy. I wish that some of our pastors in America were less afraid of naming 'Foreign Missions,' and knew more about what a Monthly Concert means."

A NOTE FROM MR. RENDALL.

A brief letter from Mr. Rendall, of Madura, dated September 20th, with reference to some of the topics mentioned

by Mr. Chester, should perhaps be inserted here. He says: —

"We have lately had a good deal of cholera in Madura. The city had been free from it for the past five years, and we feel it all the more on this account. The plague entered one of our Christian houses, and did not leave until six were carried off. The first to go was our faithful old watchman, who was also sexton to our East Church. From the first he felt that Jesus had called him; and he said, 'I am going to him.' A son, two daughters-in-law, and three grand-children soon followed. I trust they are all with the Saviour. What a stricken family! May God be with them and bless them. They are looking to Jesus. I am thankful to say that no other Christians have been taken as yet, but the plague is in many parts of the district.

"We had a very pleasant meeting with our catechists, but on account of the cholera it was shortened. I wish we could have had another day for religious exercises. One of the pastors had an excellent article respecting Mr. Moody and his labors in England.

"One matter of rejoicing was in the removal of the great debt of the Native Evangelical Society. The Society had paid the debt, met all its liabilities, and had over two hundred rupees in the treasury. If our churches in America would give as liberally the debt of the Board would be removed at once, and there would be no occasion for writing to the missions to retrench. May the Lord open the hearts of his people to know their duty and understand their privileges.

"I hope it will not be necessary to be constantly retreating in the face of the enemy, here in India."

Central Turkey.

IN the Herald for December, in connection with an article on the appropriations for 1876, extracts were given from a letter from Mr. Fuller, of Aintab, respecting a revival of great promise there. Writing on business a few days later, September 23d, Mr. Fuller says: "The

revival of which I wrote is maturing well." He also states: "The cholera has now nearly disappeared from Aintab. At least two thousand people have died of it here, in the past few weeks. We are all in usual health."

Western Turkey.

THE INTEREST AT CONSTANTINOPLE.

A LETTER from Mr. E. E. Bliss, in the Herald for December, noticed encouraging appearances at Constantinople. A letter from Mr. Wood, dated two weeks later (October 16th), states:—

"There is a marked impression made by Pastor Garabed's labors in Scutari. A new era of discussion has begun. The pulpit of the large Armenian church near us has resounded with denunciations of Protestantism, and a special meeting in the adjoining school building, on Sabbath afternoons, has been established for drawing young men, by lessons in Arithmetic, etc., and addresses on points of controversy between Armenians and Protestants. These are attended by from two to three hundred persons. The result, of course, is a great deal of talk, and opportunity for presenting the truth. The newspapers have taken the matter up, and the 'Avedaper' is able to speak with good effect. The attendance at our Scutari chapel is good, and certain young men have become quite interested in the exercises of morning worship and the afternoon Bible-class. Several of the older Protestants have become quite revived in feeling, and their prayers in the weekly prayer-meeting breathe a new spirit. The aspect of things, on the whole, seems to me unusually encouraging. Prayer for Constantinople will yet be answered."

THE HOME.

Mr. Wood says of the Home: "The new term of the Home school has been in progress three weeks. The utmost efforts have been put forth by its enemies to prevent the attendance of scholars. These have been successful in respect to the coming in of new and the return of three or four former pupils. All the day

scholars, however, but one, have continued, and two new Protestants have been received as boarders. The present number of boarders is twenty-one, with the prospect of some others, and there are seven-teen day-scholars. The Home never presented a better appearance than it does now."

The carpenter work in the building was nearly finished and the plastering half done when Mr. Wood wrote.

European Turkey.

PECUNIARY NEEDS—THE WAR CLOUD.

IT may be well to give readers of the Herald a few sentences from a letter from Mr. Locke, of Samokove, European Turkey, dated October 9th. It will be borne in mind that this was before the Prudential Committee had made appropriations for 1876, and that the mission "Estimates" referred to were among those from which the Committee felt constrained to make very large reductions. The war cloud spoken of is that occasioned by the disturbance in Herzegovina.

Referring to the theological school at Samokove, and the number of pupils, Mr. Locke says:—

"Until we have better — larger — accommodations we have no room for more pupils. We are living 'from hand to mouth,' in the hope of soon having a place that we can turn around in, and not be so cramped. We could easily, to-day, lay out the means in hand, but when that is gone what! We have had hope, all along, that larger means would be placed at our disposal. Just as soon as we learn that we *can have no more*, or that we can have an additional amount, we are ready to act accordingly."

"We were sorry to learn of the debt of the Board, from yours of the 7th of September. All our estimates were made out with such a contingency in view. Not an item was admitted that was not closely scanned. . . . What prices will be for the year to come no one can tell. We did not know, or have in mind, three months ago, the fact now so apparent, that there would be a large army to be fed from

this country in the winter, not to say for the year to come. The war cloud has risen upon us like a flash, and we know almost nothing to-day of the real situation or prospects. We do know this, that troops and munitions of war are being forwarded towards the front at the rate of a regiment every other day, passing within eighteen miles of us, on the north. We know that Government has forbidden the sale of grain for transportation out of the country, even to the capital. How near we are to danger, or how far away, we know not. Probably, ere this reaches you, you will have heard of the planned destruction of the city of Eski Zagra. 'Young Bulgaria' is on fire to be up and fighting for 'fatherland.' 'We must be free,' they say; but alas for their ideas of freedom. 'Communism' or 'Red Republicanism' is their beau ideal."

A TOUR—DIRECT PERSONAL EFFORT.

Mr. Jenney, of the Monastir station, reports, October 14th, a missionary tour, on which he found much to encourage him in direct effort for the spiritual good of individuals. He writes:—

"I have had the pleasure of visiting again the regions on which I reported last spring. September 21st, accompanied by our helper, I started for Vellise, reaching that place on the evening of the next day. The first day passed heavily, and was seemingly fruitless; but we felt that the Lord had a work for us, and therefore tried new tactics. Each took a separate street, and with books and tracts in hand, we started out. 'Let us see your books,' was soon heard. All were displayed. Then, by presenting a tract, such as 'Are you ready,' or 'What is the value of the soul,' a theme was introduced for conversation. Men listened attentively and with wonder. Last spring, not a man wished, or was willing, to hear one word on the subject of religion. Now we were busy from morning till night. Occasionally we found one who left us, but as a rule the hearers seemed to enjoy the new theme, and some were evidently impressed with the truths presented.

"On one occasion I met two men in a store who professed to doubt whether there will be an hereafter. For an hour

I talked to them, bringing proofs and making an earnest application. One very soon ceased to cavil, and at last the other, looking down, said, 'Yes, yes, there may be a future state; and if there is, it is better that we prepare for it.'

"Although the work was thus opened at Vellise we felt that we must go to Negotine, and left on Monday, September 25th, for that place. There we followed the same plan as in Vellise. Let me give you an account of one afternoon, from which you may gain an idea of our work, and of the opening of the hearts of men by the Holy Spirit.

"I left the khan, praying all the way for work. Hearing some one say, 'There is Mr. Jenney,' I turned, and saw the khan-keeper, with a number around him. They bade me welcome, and almost immediately declared that there is not a verse in the Bible against wine drinking. I said, Let us leave the Bible for a while; and for some twenty-five minutes I pictured the evils of intemperance, and showed that it unfitted us to worship God. Purposely understating everything, I was interrupted with, 'You do not put it strong enough.' When I asked them if intemperance was not an evil, every one agreed that it was. I then opened my Testament and read passages. All looked serious. As earnestly as I could, I urged them to forsake wine and rum, and to prepare for heaven. Such talk as that had not been heard on that corner for many a day. They eyed me at first with wonder, and at last, I thought, with love.

"I went on, leaving the Holy Spirit to guide me. 'Come sit with us,' said three men, and soon I had a dozen eager listeners. I dwelt on the shortness of life, the necessity of preparing for the next world, the love of God and our Saviour, and the necessity of immediate repentance. Soon I saw an old man tottering toward us. With tears in his eyes he said, 'I have a book which my son loved very much. He used to read it a great deal. He is dead. I do not know whether it is Greck, or Bulgarian, or Turkish; I don't know how to read; but *he* loved this book.' He drew it from his bosom, where perhaps he had carried it for the two years since his son died, and said, 'I saw you reading here,

and I thought perhaps you could read me something out of this.' It was one of our small Bulgarian Testaments. I read a part of the second chapter of Matthew, and told him its contents. Then I read John iii. 16, and urged him to give the remainder of his days to Jesus. 'Dear man, perhaps your dear boy learned the way to heaven, and found it by reading that book.' The crowd were as still as death.

"On the way back to the khan I had a similar conversation with a group on the street; and I might give you other interesting incidents, but these must suffice. I was ridiculed but once, and then the offender was rebuked so fiercely by all, that he was compelled to retire. The work is open here; but there are only three to care for the spiritual interests of the Bulgarians in all Macedonia! In the region where the war is, there is not one laborer. The field is white for the harvest, while the harvesters are gleaning in New England!"

"On the tour we were looked upon everywhere with suspicion by the Turks, who seemed to think we were striving to raise an insurrection here. Two policemen at Negotine demanded my papers, but after examination they were pronounced all right. Next day the Governor, who arrested us last spring, sent for us. He was evidently quite angry to see the same persons with whom he had had trouble before, and he ordered me to send him our books. I sent them, expressing a desire that he would read them through. In two hours he gave them up without a word."

TROUBLE AT HOME.

"In Monastir we find quite a number who acknowledge that the reason why they do not come out boldly for Christ is that they have so much disturbance at home. There is a broad field for work among the women here, — sufficient to occupy the time of one lady, besides what our wives can do. We have as much work as we have time for in the market. Brother Baird is delivering a course of lectures on the 'Life of Christ,' Sabbath afternoons. We need the prayers of all. What a comfort it would be to know that

in every church there is a praying band who remember us every day — or even once a month."

Zulu Mission — Southeastern Africa.

A REFRESHING VISIT TO THE FRENCH BASUTO MISSION.

MISS HANCE, of the Zulu mission, wrote from Umvoti, July 30th, specially with reference to a visit she had recently made to the mission of the French Evangelical Missionary Society, in Basuto land. Her statements will be read with grateful interest: —

"The doctor had told me that I must get away from the coast for a time in the hot season, and I felt that it might be wise to do so. Without stopping to tell you how it all came about, I will say that one beautiful morning in March we reached the station of Mr. and Mrs. Coillard, of the French mission in Basuto land. You will remember hearing of them. A war, about seven years ago, between the Dutch and the Basutos, compelled them to leave their station and home, and for a year they lived in one of our mission houses. They were greatly beloved by our mission. Their wisdom, their earnest, simple piety, and love for their work, won for them the hearts of all they met.

They were much cast down at that time in regard to their work, but now they feel that God blessed to their people the trials through which they then passed. The people learned to feel the need of God's help, to trust in him, and stand in his strength alone. They were driven from their station by their chief, and one Sabbath day, a few miles from their homes, they gathered near a large rock, determined there, together, to hold communion with their God. Many heathen people came also, to see what the Christians would do. An old man, one of the oldest in the church, tried to open the meeting by prayer, but was unable to express the troubled feelings of his heart much farther than by sobs and tears. The Christians, unable longer to control their feelings, united in this troubled prayer for help. The heathen people became frightened and ran, some on foot and some on their

horses, to get away. The Christians were left alone; the Lord drew very near to them, and at that time began a revival that seemed a most wonderful work of grace.

“The Christians were greatly strengthened all through the war, and many were added to their number. Five or six wives of the chief became followers of the Lord Jesus. One, a pet wife, was called by the chief to come and see him in what may be termed his court yard. He said to her: ‘I hear that you pray?’ ‘It is true,’ she said: ‘I want to know the Saviour Jesus.’ In a rage he answered: ‘Dare you tell me that? I will strike you to the ground, with this stick, I will kill you before you shall become a Christian.’ She said: ‘You are my husband and my chief, I know; and you can kill this body, but you cannot kill my soul. I have a Saviour and a Father in heaven. I fear to displease them, more than I fear you.’ He raised the stick to strike her. In an agony of prayer to her Father in heaven, she fell at the feet of the enraged man. His hand dropped to his side, his voice changed, and he said, ‘Go away. Pray on; and when you pray, pray to your God for me.’

“She went to her father, who was a heathen man. He was very angry that his daughter should come back to him, as he had received thirty or forty head of cattle for her from the chief, and he did not wish to return them. But the woman’s determination to live a Christian life was so earnest that at last she induced her old heathen father to give up the cattle, and then she was no longer the wife of the chief. She is a great help and comfort now at the station. One beautiful moonlight evening I sat and talked with her, and in broken Zulu she tried to tell me what the Lord had done for her.

“I think it is not quite twenty years since Mr. Coillard began work at his station, and at the time of the war he was three years away. There are now about one hundred members in his church, and five out stations, where native preachers reside, who have been sent out by that station. None are admitted into the church until they have professed Christianity at least two years, and have learned to read

the Testament (exceptions of course being made for those who are very old or blind, and cannot learn). What astonished me more than almost anything else was to see the number of women who could read the Testament understandingly, many of them being quite aged. A number of Christian women at the station are a great help in the work there, and at the kraals also. It was beautiful to see the love and affection shown to Mr. and Mrs. Coillard by their people. I felt that it was a place where God delighted to dwell.

“This French mission is one of the most successful missions in South Africa. They now have fifteen missionaries in the field, and are extending their work into the interior, to a great extent, through the agency of native helpers. As yet they have not thought it best to ordain native preachers, but their most prominent men meet with the mission at their Presbytery, where, together, they talk over all important matters pertaining to the work. Mr. Coillard spoke in the highest terms of the good that had come from not shutting Christian natives out of their meetings. *From the first, ‘Ukalobola’* has not been allowed amongst church members, neither can a Christian man take a heathen wife. She must first be taught. No church member is allowed to be absent from a prayer meeting or other religious meeting of the church more than two or three times without being inquired after, and called upon to give a good reason for his absence.

“The whole church membership in the mission is about three thousand. Native helpers sixty-four; out stations forty-four; amount contributed last year, six hundred and seventy-five pounds (\$3,375, gold). They have a training school for boys and one for girls, with eighty pupils now in the two schools.

“The missionaries are very anxious to become more and more united with us in carrying on the work in South Africa, and that our sympathy, interest and prayers for each other should be increased. They desire also that missionary and native delegates may be sent to each other’s annual meetings.

“Our mission has united in a ‘Prayer

Union' with the French mission and some other Christians in South Africa, to pray for each other. This I know is becoming a most delightful Saturday evening hour in some of the families of our mission; I trust that it is so in all. We feel the need of a more spiritual religion at all our stations."

Northern Mexico.

ITEMS OF INTEREST.

MR. KILBOURNE wrote from Monterey, October 29th:—

"In general, I feel encouraged as to prospects here. There seems to be some interest in the city of Coahuila. A family belonging to the church of Agualeguas now lives there. They seem to be quite active, and their labors have awakened some interest. Don Brigido has just gone there, to visit, and forward, if it may be, the interest.

"Miss Strong's school offers much of interest and gradually grows. She has now eighteen girls, beside four or five that she instructs less regularly. The deportment of the scholars improves. It is an interesting part of the work, and one that seems to promise much of efficiency. A meeting of the women, also, held this week, was on the whole encouraging."

Western Mexico.

COMMUNION SEASON — THANKSGIVING FOR THE BIBLE.

MR. and Mrs. Watkins, of the mission in Western Mexico, have both been seriously ill. Mr. Edwards wrote respecting the work on the 24th of September:—

"On July 16th we held our communion service, when about ninety partook of the elements in remembrance of Him that was 'once offered to bear the sins of many.' Seeing this sacrament celebrated in its primitive simplicity in a land where the 'Hostia' has so long reigned supreme, witnessing so many relying, through simple faith, on the death on the cross, made the occasion one of unusual interest and of special grace to us.

"August 16th we had a thanksgiving meeting for the Bible. To know how these people appreciate such a gift one could have needed only to be here then. He would have found the meeting-room crowded nearly to excess, and many a heart overflowing with praise to the Lord. From what was then said, one could infer that the Bible has been the means, under the blessing of the Spirit of God, of changing many a heart, pacifying many a conscience, and establishing happiness in many a family. Some of its readers are still troubled by their families and relatives. When they are anxious to peruse its pages and drink its sweet words, they have to seek a secluded spot, or a circle of friends who value and read it like themselves. The word, however is gone out; it will not return void; knees bow to the Lord, and tongues confess Him."

A ZEALOUS WORKER'S LABORS AND PERILS.

"August 28th. Veicente returned,—the zealous worker who has been before referred to, connected with this mission. His report was very interesting. In some places he was warmly received, and the people heard with great joy what he had to tell them about 'Jesus and his love.' At some of the large villages they are anxious to have teachers stationed among them, that they may be constantly taught in the things pertaining to salvation.

"But you must bear in mind that he was not to meet people of such feelings everywhere on his journey. At one village he went among quite a different class. Being misinformed by a certain man, who reported that they were partial to the truth, he went to them and talked very confidently with all he met; but he soon found that he had mistaken his customers. They were not partial to the truth, they were fanatics rather. Some drunken men and women entered the house where he went and insulted him, threw wine into his face and threatened him with all manner of evil. He was enduring all like a Christian, when at last, seeing himself surrounded by drunken fanatics, he sought to escape as well as he could. The landlady, more from dread at seeing a man abused and perhaps killed in her house than out of respect to him as a

Protestant, showed him a way of escape through the roof of the house. After he descended from the roof, outside, he found himself confronted by other obstacles. He was on the bank of a great river which he must cross if he wanted to escape his late enemies. It being the rainy season, the river was very deep, but at the risk of his life he waded through and landed safely. The promise, — ‘When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee,’ was in his case literally fulfilled.

“Ascending the bank on the other side he found himself in a corn-field, and was

descried by the owner, who took him for a thief. Veicente explained to him what he was and how he came to be there, saying he was persecuted for preaching the truth. He related to the man what he was preaching, and repeated to him the ‘old, old story,’ and the new hearer became at last so affected, and felt so much for Veicente, that he would do anything in his power to assist him. He took him to a road, by following which he was soon out of the reach of his persecutors. I ought to have said that all this took place at about ten o’clock at night, from which time he traveled until four o’clock next morning without rest or food.”

MISCELLANY.

HEATHEN SYSTEMS IN CHINA.

DR. ELLINWOOD, Secretary of the Presbyterian Board of Missions, who has recently visited the mission fields, in one of his articles in the “New York Evangelist,” headed “Around the world” presents the following view of heathenism as it now exists in China:—

“The apologies which are made for heathen systems, by those who aim to disprove the superiority of the Christian faith, would have little weight if their readers could witness the orgies of idolatry on their native soil. The whole ground of misconception lies in the fact that the heathenism which scholars construct from the gleaned wisdom of ancient books, is not the heathenism which the masses believe and practice. It would be strange if, in the course of centuries, no eminent sages had appeared among the votaries of the more ancient heathen errors. Beautiful maxims, elaborate systems of metaphysics, and high-wrought poetry, have found their way into the Vedas of the Hindu, the Confucian classics of the Chinese, and the extended literature of the Buddhists. But the great question is what are these religions as they now exist, as they are taught and exemplified by a living priesthood, and as they are conceived of, and followed, by the ignorant and debased masses of the Asiatic Continent? . . .

“The practical observer must dismiss the savants, with their fine enthusiasm for ancient theories, and must study the millions of benighted men as they live in this generation. He must look upon the vast throngs who undertake pilgrimages to sacred mountains and rivers, and question their aims and hopes. He must visit the cities of the dead, as at Canton, where tens of thousands lie unburied till a lucky day shall come. He must listen to the midnight din of the superstitious masses while they ring gongs and discharge fireworks to drive off evil spirits. He must watch the incantations that are performed over the sick, and see the burial honors paid to dead beggars to propitiate their ghosts. He must witness the pampering of monkeys and doves and sacred pigs, as a work of merit, while men and women die of starvation in the streets. Such a view will give him some adequate impression of that massive conglomerate of superstitions with which we really have to do in extending the knowledge of God and his word. . . .

“There are gods of war, gods of wealth, gods of harvest, gods of the sea, and gods of the kitchen. Special prominence is given throughout all the East to the goddess of mercy, and perhaps next to her and the god of wealth, the god of small-pox receives the greatest number of propitiatory offerings. In the latter case

there is no religious impulse, unless a mere dread of the pestilence may be called by that name.

“Practically, the worship of Eastern nations, whether of the Tauist or the Buddhist, is either an attempt to escape the thralldom of fear, or to gain some mercenary advantage — either to evade the malignant spite of unseen spirits, or to drive a sharp bargain for some fancied good to self or friends. They have no element of love to God, or holy aspiration of any kind. . . . Every merchant in Canton has a little altar in the door-posts of his establishment, where he burns a few sticks of morning and evening incense. This, to the apologist, might seem an example of piety worthy of being held up for the Christian’s imitation. But where is the proof of piety? Would not the shop-keepers of an American or a European city gladly sacrifice a few sticks of incense if they believed that it would swell the daily receipts of their trade? Would not even the places of most infamous traffic have also their smoking altars by the door-posts?

“In addition to the worship of special deities supposed to preside over particular vocations or localities, and the representatives of certain attributes named above, there is an extensive system of hero and saint worship throughout the East. The visitor to Canton or Hang Chow may find Buddhist temples in which five hundred canonized saints, of life size, sit in long impressive rows, as objects of devout worship. The meaning of all this is, that although Buddhism began, centuries ago, as a protest against the grossness of Hindu idolatry, it practically finds more satisfaction in these visible forms of deified humanity than in the abstract negations of Nirvana.

“The question arises, What has been the process through which China has, so to speak, stratified these accumulated errors? Evidently the knowledge of the true God was once known in this great Empire. There is an altar in Peking on which bloody sacrifices are still offered to the unseen Ruler of Heaven. It is a most impressive phenomenon, which has survived the changes of history, the overthrow of dynasties, the philosophy of

sages, and the accumulated superstitions of all heathenism, native or exotic. . . . How wonderful that this altar, whose sole minister is the Emperor himself, should thus stand as a witness that the truth was once known in China, but that when men ‘knew God, they glorified him not as God, but changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things.’

“It is probable that long before the birth of Confucius — perhaps soon after the Flood — idolatry had obscured that knowledge of the true God which this sacrificial altar seemed to indicate; and it may be that Confucianism, which sprang up twenty-five centuries ago — not so much a religion as a system of ethics — was designed as a protest against popular superstitions. At the same time the great sage doubtless embodied in his writings many wise maxims which had survived in the dreary wastes of error.

“Tauism sprang up a little later; and although its great teacher Lautze emulated Confucius in wise precepts, yet his system soon degenerated into gross polytheism. Having less influence with the learned classes, it gained a larger following than its rival among the ignorant masses. When Buddhist missionaries passed from India and Thibet into China, about 250 years B. C., they met with fierce persecution from the Confucianists, and for nearly 300 years their mission was deemed a failure. But finally, adopting the gross superstitions of the Tauists, in much the same way that the papacy compromised with the heathen customs of Ancient Rome, it succeeded in making head against its great enemy on the one hand, while it partially absorbed and wholly overshadowed its ally on the other. In the year A. D. 61, Buddhism was officially recognized as one of the prominent religions of China.

“From the beginning of the Christian era, therefore, these three systems have existed in China side by side, or more properly speaking they have coexisted as a sort of religious conglomerate. They have mutually influenced each other to a great extent. They have all compromised their professed principles, and are prac-

tically different from the teachings of their founders. Their temples stand adjacent to each other in every great city, and the same worshippers resort by turns to them all, according to the object to be gained. In times of prosperity the average Chinaman is satisfied with consulting the signs and maxims which are supposed to secure good luck. If he is devout in any respect at all, it is in his regular supply of incense to the god of wealth. But when severe troubles come he resorts to the temples, and failing at one he tries all others, of every name, within his reach. The Buddhist is proud of Confucius, and the most pronounced Confucianist, in spite of his professions, resorts to the Buddhistic ceremonies in the burial of his dead.

"Such are the systems which lie heavily upon the greatest empire of the earth. Meanwhile their very commingling and detritation have formed an alluvium most fertile, and productive of petty superstitions belonging properly to neither. But, as at Athens Paul found an altar to the unknown (or forgotten) God, so in the capital of China there yet survives an altar quite as foreign to the superstitions around it, and this is to the Unknown One whom a deluded Emperor ignorantly worships."

A HINT TO MISSIONARIES.

A PASTOR of a Congregational church in Missouri wrote, recently, to the Foreign Secretary of the American Board, in regard to the happy impression made upon his people by the talks of a missionary from India, who had just visited them, and expressing a wish that missionaries would write, for the *Missionary Herald*, something as he talked. He says: "Mr. —'s address on India was of the most interesting character. He has a happy faculty in telling us the things we *want to know*. We need to understand better the real condition of the civilization of those Eastern countries. Such works as James Freeman Clarke's "Ten Religions," — selecting all that is good in the systems of paganism, — has created an extensive feeling that the foreign mission work, after all,

is not so great a blessing as it was once thought to be. I think this is true quite generally of men outside the church, who, yet, are more or less interested in its work. It is true of some in the church, also. I speak not of the East, for I know nothing of the feelings of men there, but of the West.

"Brother ——— took us right into India; and, impressing all with his sincerity and honesty, he enabled us to see the real condition of the civilization of those countries. Where there is good he noted it, and the evils which are so well calculated to awaken the strongest interest in the mission work, were clearly given.

"I speak for myself, but I am quite sure that there are hundreds in the West who feel as I do, — that it would be the greatest possible help to us if the *Herald* would, every month, in a perfectly authentic way, over the names of the missionaries, give us an installment of those facts relating to the *actual lives* of the people. We want to know what we now get; we want to know, also, more of the real condition of society in those countries. We want to know *in how many ways they need*; we want to understand their religions and customs; and we want to know what is being done for their civilization, in material as well as moral and spiritual directions. It was a great feast to get what we received last night, and I am sure that many of my people know, as they have not known before, the need of missionaries; and the great and multiplied benefits they are bestowing upon pagan countries."

ROMAN CATHOLIC MISSIONS.

"IN truth, the Catholic missionary in Cochin-China, as in other heathen countries, seems to do his work more as a penance, for his own sake, than from a desire to elevate and improve the people. He is not only a missionary but a monk, and the courage with which he penetrates to unknown and barbarous countries, and remains for years among the lowest of the people, is only of the same kind as that which leads men to fill the cloisters of

monasteries in European countries.— While he is the friend and father of the people among whom he dwells, he gives them but little of religious truth that serves to awaken or appeal to their intelligence, or supply them with motives to a pure morality. The people can see but little difference between the incantations of their own sorcerers and the stereotyped, journal prayers of the Catholic priest; nor can the gross materialism of the Catholic ritual appear very different from the spells cast by their own geomancers. The little influence of the Catholic missionaries on even the people who have professed Christianity is seen in the fact, that in education, intelligence, morality, they are but little, if at all, elevated above the mass of their heathen countrymen.”—*Indian Evangelical Review*.

THE GOSPEL IN INDIA.

“So powerful has been the impression made by the gospel through the length and breadth of India, from our missions, and so many have been the people enlightened, convinced, and silenced among our Indian population, that it is scarcely an exaggeration to say that, so far as idolatry is concerned, the victory is won. The priests have been silenced; idolatry is a habit rather than a conviction; and it will only remain as a habit in the custom of the people’s lives, with its festivals, its pilgrimages, and its fasts, until they can thoroughly draw home to themselves something that will give them greater comfort, greater strength, and a purer joy; but that they can defend it and argue for it they now cease to feel. The Brahmin is silenced; but people come in crowds to ask the missionaries, in the great markets and festivals, for the Book of God.”—*Dr. Mullens, before the British and Foreign Bible Society*.

RESULTS OF MISSIONARY LABOR IN SAMOA.

“(1.) WE can point to an entire community of heathens transformed into a nominally Christian people. (2.) Chapels have been erected in all the villages of

the group. There are about two hundred and fifty villages in Samoa, and in each a chapel has been erected by the people themselves, at their own cost, and they keep these buildings in repair without any help from the funds of the London Missionary Society. (3.) A church containing about four thousand members has been gathered, and the catechumenical classes comprise almost as many who are candidates for church fellowship. This, considering that the population of Samoa is only 36,000, gives us a larger proportion of professing Christians than would be found in any English town of a similar size. . . . Idolatry overthrown, chapels erected for Christian worship, nearly eight thousand converts gathered into the Church of Christ, about two hundred and fifty native ministers preaching the gospel every Sunday in the villages of Samoa, eighty students in our college attending theological classes, a considerable literature in circulation, and read by a people who forty years ago had never seen the form of a letter; a people with an open hand supporting the cause of religion in their own country, and giving in addition £1,200 [\$6,000 gold] a year for sending the gospel to the heathen, and also sending numbers of young pioneers to preach Christ to those still sitting in heathen darkness,—such is the list of results to which we can point!”—*London Congregationalist*.

HOPE FOR MOHAMMEDANS.

“IN spite of the bold declaration of the ‘Mohammedan’ correspondent of the ‘Times’ that a Moslem cannot change his religion, a place might be named, if it were wise so to do, where fifty intelligent Mohammedans are now under preparation for Holy Baptism, and eight hundred of them have recently been baptized in the name of the Father, the Son, and the Holy Ghost. They are constructing three churches at their own expense and of their own accord. In another place a congregation has been gathered from Moslems, for the most part, at least, as intelligent and educated as the Moslem cor-

respondent of the 'Times' can possibly be; and though at present as sheep without a shepherd, they certainly are steadfast in their new faith, though in most cases they suffer reproach from their own relations. This would show that the work of evangelizing the Mohammedans is not so hopeless as might be thought, and as we have been in the habit of thinking."—*A writer in "Mission Life," October, 1875.*

INTEMPERANCE IN INDIA.

MR. BURNELL, of the Madura mission, states:—

"Intemperance is a great and growing evil. Last evening the late renter of arrack and toddy at Mélur told me that the rent paid to government last year was about 12,000 rupees. This year it brought at auction double that sum. On the 3d instant, I wrote thus: 'While I am sitting under a tamarind tree by the roadside, waiting for my breakfast, not less than a dozen men have passed by, each with a large earthen vessel to get toddy, or the sap of the cocoa tree. When I remonstrate with them upon their iniquitous business, they blame the government. So does also my thief-caste cartman. While the English have done, and are doing, much for India, they have encouraged drinking habits and are fostering the curse of intemperance through the 'abkarry revenue,' or renting of arrack and toddy, — selling the rents to the highest bidders, and so making it the renter's interest to increase the number of habitual drinkers and drunkards. . . . It is a sad fact that the ungodly lives, and especially the drinking habits of many nominal Christians from Europe, are a great hindrance to the spread of Christianity among the Hindoos. But, notwithstanding all evils and obstructions, the work of God is going forward.'"

THE EVILS OF POLYGAMY.

MR. TYLER, of the Zulu mission, writes:—

"I send you a few thoughts on what has been truthfully called 'the idol and

curse of the Zulus.' Polygamy, with its kindred custom of exchanging females for cattle, as practiced in Southeastern Africa among the Zulus, lies at the foundation of their degradation, and is the chief obstacle to their elevation. With them, the standard of rank and respectability is measured by the number of wives the owner of a kraal can call his own. There is much in this custom fascinating to young savages, especially the male portion, and rendering it popular. The '*otium cum dignitate*' which the prosperous polygamist enjoys; his freedom from physical toil (the hard work being done by the better halves); the inviting wife market he is able to sustain, to which the male candidate for the marriage relation can drive a drove of sleek cattle with the anticipation of receiving as sleek a girl in return; the pleasing assurance that his wife has been *purchased*, and is therefore bound to gratify his every whim, on penalty of being sent back to the father and the cattle returned; these, and other things, lead the young men to decide unhesitatingly on following the example of their fathers.

"Against this debasing practice missionaries have been contending for the past forty years, but with little success. It is not uncommon for Zulu men to seat themselves in a circle after listening to a moving gospel sermon, and while the snuff-box is passed round, discuss its practical bearings. I have heard them say: 'The missionary tells us the truth; but how can we, who are polygamists, become Christians? Let those not entangled, as we are, give heed to the missionary's words.' Occasionally conviction seizes on a polygamist, and it is interesting to mark the operations of his mind, as he meditates on the path of duty. As I am writing, there passes by my study a man who is evidently desirous of becoming a follower of Christ, but is encumbered with two wives, each of whom has children. Some time ago, having decided to attend the Sabbath service regularly and to have his children taught in the daily school, he moved his kraal to the station. He does not hesitate to tell his friends that he has decided to serve God, and is regardless of

their jeers and sneers. But when urged to come out of heathenism entirely, he replied: 'Teacher, I know the Bible is true. I ought, and I mean to be a Christian. But you see the position I am in. My two wives both love me, and I love them. Moreover, *they* wish, as well as myself, to come under Christian influences. What can I do? If I sunder this relation, what will become of the wife who leaves me, and of her children, from whom she will *never* part? Teacher, pray for me; I need light.'

"In this state of mind, this man is praying for heavenly guidance, and although I cannot predict with certainty what will be the result in his case, I feel that he is sincere. I have been thus particular in mentioning this instance, that in your prayers you may remember *anxious* polygamists, for such there are, as well as those seeking for deliverance from the bonds of superstition and error. As the truth spreads in South Africa, we have reason to believe that such cases will increase, and both we, who are called on to give advice, and those who come to us for it, need that wisdom which cometh down from above."

ANOTHER MISSION TO THE INTERIOR OF AFRICA.

THE London "Record" of November 24, 1875, publishes a note to one of the secretaries of the Church Missionary Society, in which the writer says: "The appeal of the energetic explorer Stanley to the Christian Church, from Mtesa's capital, Uganda, taken in connection with Colonel Gordon's occupation of the upper territories of the Nile, seems to me to indicate that the time has come for the soldiers of the cross to make an advance into that region. If the Committee of the Church Missionary Society are prepared at once and with energy to organize a mission to the Victoria Nyanza, I shall account it a high privilege to place £5,000 at their disposal as a nucleus for the expenses of the undertaking." This note was read at a meeting of the Committee of the Society, and a resolution was passed in which the Committee "thankfully ac-

cepts the offer of the anonymous donor of £5,000, and undertakes, in dependence upon God, to take steps for the establishment of a mission to the vicinity of the Victoria Nyanza, in the prayerful hope that it may prove a centre of light and blessing to the tribes in the heart of Africa."

A GOOD EXAMPLE.

THE following letter to the Treasurer of the Board, from a manufacturing town in Massachusetts, is a very pleasant record of one who seems, indeed, to have "done what she could":—

"Dear Sir,—The lady who bequeathed the money I sent you a day or two since, was Miss Z. This was money she earned in the cotton mills. Laying by a little monthly, to be put into the savings bank, she supported her aged parents, who were dependent in their old age. At their decease, she bought a nice little lot in the cemetery for their burial, and erected marble stones over their graves. She now lies by their side. She gave liberally to benevolent objects during her life, as the Lord prospered her. She worked hard, lived very economically, denying herself many of the luxuries of life, as she considered her all consecrated to the Lord. The amount of money divided was \$4,067.84,—between the Foreign Missionary, Home Missionary, Tract, and Bible Societies. She was a consistent and devoted Christian; constant in her attendance at the house of worship on the Sabbath, and at the weekly meetings for prayer. I believe she is now enjoying her inheritance among the saints in light."

"A FREE-WILL OFFERING."

THE Treasurer has received the following note, which explains itself, and is commended to the *thought* of readers:—

"DEAR SIR,—I have read the statements and the appeals in the December Herald again and again, with the deepest sorrow of heart. Whose debt is it, if not mine and that of other Christian women? I have supposed that we had made our last contribution for the present year. It

would seem that we had given to the extent of our ability, if not beyond; but I want to do something more. Yet there is no money in 'Uncle Ben's Bag.' I have an impression that promises would be received, if *sure*. I am sorry the Herald is not at hand, Mr. — took it away on Saturday, so I cannot refer to the words exactly. But I hereby promise one hundred dollars very soon after January 1st, say within three or four days. I wish it was at hand now, but this is the best I can do. It is an extra contribution, and will not form any part of the donations of the coming year. How very small hundreds seem when thousands are needed! But if every one would 'lift a little,' how easily the burden would be rolled away. My prayer to-day is, that the Infinite Spirit will lead every Christian heart to feel its own individual responsibility in this matter.

"N. B. Enter this without any name or initial even. Say, 'A Free-will Offering,' if you please."

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GLEANINGS.

THE receipts of the Presbyterian Board of Foreign Missions from May 1st to November 1st, 1875, as stated in the "Monthly Record," were \$97,538. The amount is small,—by no means equal to the demands of the work,—yet it is larger than for the same months in 1874, when it was only \$90,914.

—Mrs. Thomas, of the Baptist Karen mission, Burmah, reports a Karen Christian of many years' standing as saying: "Why do the missionaries spend so much time and strength on us Christians? We have been receiving instruction these many years; and we understand our duty pretty well. We have the Bible, and many of us can read it. But in every direction there are multitudes of heathen who know nothing of the truth. They need to be preached to a great deal more than we do."

—The Baptist "Missionary Magazine" states: "Thirty-two American single ladies are Protestant missionaries in China. They have been in the mission-field from

one to twenty-five years, and average five years each in mission work."

—"There are now laboring at forty-one different stations in China 226 male missionaries, 182 of whom are ordained; connected with sixteen English, twelve American, and two German missionary societies. In Japan, there are forty-eight missionaries, forty-four of whom are ordained, connected with six American and five English societies."

—A Syrian missionary says: "Even the faith of Islam is being gradually undermined; hundreds of the Moslems in this and other parts of the Turkish empire have been baptized; and thousands of them are manifesting an inquiring spirit, and are purchasing and reading the Scriptures and other Christian books, in Arabic and Turkish."

—The last report of the mission to the Santals, in India, states that one hundred and forty-four villages have now received the gospel. The baptisms for the year numbered 1,592, and there are in church fellowship 1,938 persons. There are thirty pastors of churches, but owing to the rapid increase in the number of Christians, the missionaries find great difficulty in getting a sufficient number of suitable pastors and teachers.

—The last report of the Santal mission says: "Among the large numbers who turned Christians last year are people of all sorts and conditions, rich as well as poor, Santal chiefs and village head-men, as well as 'Jangurus' (wise men), priests, witches, and ryots. The most remarkable fact in connection with the wise men and witches is, that they themselves say that, since their conversion, they are no longer troubled by the dreams with which they were formerly visited, and to which they owed their supernatural powers."

—The Church of Scotland "Record" for November, 1875, says: "Information has been received that the mission staff sent out by the Free Church, accompanied by our representative Mr. Henderson, had entered the Zambesi and were preparing to go into the interior. Mr. Henderson had been eight days up the river, for thirty miles, on an expedition to engage canoes, and reports the natives to be

a quiet, docile kind of people, willing to help."

BIBLIOGRAPHICAL.

The Romance of Missionary Life. By Miss MARIA A. WEST. A. D. F. Randolph & Co., New York. Duodecimo, pp. 710, with a map. Price \$2.50.

WE sometimes hear it said that the romance of missionary life has passed, that we have now come down to hard actual fact; that only those should think of taking part in this service who have thoroughly sounded its peculiar trials and deprivations, and are ready for hard, patient, self-denying work. All this is true; yet those who have had a part in this life in the mission fields, and recall the results they have witnessed,—the social and moral changes effected, the new hopes inspired in those for whom life before was but a hopeless drudgery, the Christian households now gathered around the family altar in abodes that were before little better than habitations of cruelty,—love to speak of the labors by which all this has been effected as completing, for them, the romance of life. So Miss West recalls her interesting and varied experience, and offers to the public some of its details in this volume. The grace and magnetism of her personal presence and speech, which have won so much favor for

her public addresses before the assemblies of the Woman's Board and its auxiliaries, cannot be transferred to the printed page, but many who have listened to her thrilling words will be glad of this more permanent record, and others less favored will welcome this story of woman's work for woman in the Turkish Empire.

Miss West is filling up, by labors with voice and pen, the delay which impaired health imposes on a return to the foreign field,—quite unable, we fear, to take all the rest she needs.

ARRIVALS.

Mr. and Mrs. Abraham, of the Zulu mission, who sailed from New York July 11, 1875, returning to their field, reached Durban September 22d.

Mr. and Mrs. Bingham, of Apaiang, Micronesia mission, arrived at Honolulu, Sandwich Islands, about November 12th, from the Samoa Islands. Mr. Bingham's health is improved, but he is still quite feeble.

Mr. and Mrs. Bruce and family, and Mr. and Mrs. E. S. Hume, from New York August 11th, arrived at Ahmednugur, India, October 20th.

Rev. John K. Browne, from New York September 18th, reached Constantinople, on his way to Eastern Turkey, October 29th.

SPECIAL DONATIONS FOR THE DEBT.

(PRINCIPALLY PLEDGED AT CHICAGO, OCTOBER 7TH AND 8TH.)

MAINE.			
Lincoln, "Windfall,"		4 00	
NEW HAMPSHIRE.			
Jaffrey, I. S. Russell,		1 00	
Nashua, Friends,		2 25	—3 25
VERMONT.			
Clarendon, Cong. ch. and so.		14 81	
Waterbury, a friend,		4 50	—19 31
MASSACHUSETTS.			
Andover, Prof. E. C. Smyth,		10 00	
Arlington, Mrs. Winslow,		1 00	
Boston, S. S. Pratt, 12; a friend, 1; a friend, 1;		14 00	
Brookline, a widow's mite,		2 00	
Coleraine, L. Griswold, Mrs. L. Griswold, Mrs. E. H. Strong, Rev. D. A. Strong, \$1 each,		4 00	
Gloucester, "Towards the debt,"		4 00	
Hadley, Russell ch. and so. 5; 1st ch. and so. 2.50;		7 50	
Lee, Cong. ch. and so.		156 00	
Lowell, Pawtucket ch. and so.		5 00	
Lynn, B. N. Moore,		10 00	
Medfield, two ladies, 2; two friends, 2;		4 00	
Newburyport, Mrs. Morse,		3 00	
Northampton, a friend,		10 00	
Peabody, Cong. ch. and so.		60 50	
Springfield, C. M.		1,000 00	
Wrentham, Two church-members,		2 00	—1,293 00
RHODE ISLAND.			
Providence, R. Hazard,			500 00
CONNECTICUT.			
New Haven, Benjamin Hague,		5 00	
Norfolk, Rev. J. W. Beach,		5 00	—10 00
NEW YORK.			
Danby, Cong. ch. and so.		10 00	
Sherburne, an earnest friend,		5 00	
West Farms, seven friends,		11 00	
—, X.		1 00	—27 00
NEW JERSEY.			
Montclair, a friend,		1 00	
Newfield, Electa B. Lee,		1 00	—2 00

OHIO.		MINNESOTA.	
Cincinnati, "Carban,"	3 00	Minneapolis, 1st Cong. ch. 11.03; Rev.	
Marietta, Rev. I. W. Andrews, D. D., in const. WILLIAM C. C. ANDREWS, II. M., 100: Mrs. T. D. Biscoe, 5;	105 00	E. M. Williams and wife, 700;	711 08
Sheffield, Robbins Burrell,	10 00—118 00		
ILLINOIS.		IOWA.	
Chicago, E. W. Blatchford and wife, 1,000; a friend, 10; Rev. E. F. Dick- inson, 5; Avails of ring, 50c.;	1,015 50	Alden, Rev. H. H. Robbins,	5 00
Lyndon, Mrs. E. J. Higley,	1 00	Denmark, Cngg. ch. and so.	50 00
Oak Park, Mrs. L. G. Hooley,	5 00	McGregor, Mrs. C. C. Cragin,	5 00—60 00
Princeton, Friends,	1 00		
Rockford, Teachers and Pupils of Fe- male Seminary,	100 00—1,122 50	WISCONSIN.	
		West Salem, Cong. ch. and so.	2 00
MICHIGAN.		DAKOTA TERRITORY.	
Romeo, Mrs. Seth L. Andrews,	25 00	Springfield, a Home missionary,	5 00
		Received for the "Debt" in November, Previously acknowledged (See December "Herald"),	\$3,902 14 27,392 00
			\$81,294 14

DONATIONS RECEIVED IN NOVEMBER.

MAINE.			
Cumberland county.		Shoreham, Isabella G. Birchard,	10 00—61 51
Gorham, Cong. ch. and so.	10 20	Chittenden county.	
Lewiston, a friend, 25; W. J. Burn- ham, 1 85;	26 85	Burlington, 1st Cong. ch. and so. m. c.	23 05
North Yarmouth, Cong. ch. and so.	17 00	Westford, Cong. ch. and so.	27 00—50 06
Portland, St. Lawrence st. ch. and so. 23.62; State st. ch. and so. m. c. 8.61;	32 23—86 28	Franklin co. Aux. Soc. C. B. Swift, Tr.	12 00
Kennebec county.		Highgate, Cong. ch. and so.	
Richmond, Cong. ch. and so.	35 25	Orange county.	
Lincoln and Sagadahoc counties.		Brookfield, 2d Cong. ch. and so.	27 35
Boothbay, 2d Cong. ch. and so.	22 00	Orleans county.	
Waldoboro, 1st Cong. ch. and so.	14 00—35 00	Trasburgh, Cong. ch. and so.	24 25
Union Conf. of Churches.		Newport, Cong. ch. and so.	8 00—32 25
Sweden, Aaron Woodbury,	1 00	Rutland county.	
Waterford, Cong. ch. and so., add'l,	50—1 50	Clarendon, Cong. ch. and so.	12 19
Waldo county.		Pittsford, E. H. Drury,	5 00—17 19
Searsport, 2d Cong. ch. and so.	22 45	Windham co. Aux. Soc. C. F. Thomp- son, Tr.	
Stockton, 1st Cong. ch. and so.	22 80—45 25	Brattleboro, H.	20 00
Washington county.		Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Machias, Centre st. Cong. ch. and so. (of wh. 10.16 for Papal Lands),	35 00	Woodstock, 1st Cong. ch. and so.	14 47
York county.			224 83
Acton, Cong. ch. and so. 4.20; Estate of Reuben Buck, 50;	54 20	MASSACHUSETTS.	
Biddeford, George H. Adams,	25 00	Barnstable county.	
South Berwick, Cong. ch. and so., to const Rev. GEORGE LEWIS, II. M.,	200 00	Falmouth, a friend, a thank-offering,	10 00
Wells, B. Maxwell,	50 00	Hyannis, Cong. ch. and so.	1 25
York, 2d Cong. ch. and so., add'l,	1 00—330 20	Wellfleet, Cong. ch. and so.	63 25—74 50
Legacies. — Portland, David Perkins, by	569 48	Berkshire county.	
D. P. Perkins, Ex'r,	100 00	Monterey, Cong. ch. and so.	11 90
	669 48	Peru, Cong. ch. and so.	20 00
		Sheffield, Cong. ch. and so.	15 60—47 50
NEW HAMPSHIRE.		Bristol county.	
Cheshire co. Conf. of Ch's. George		Berkley, Ladies' Cent Society,	25 00
Kingsbury, Tr		Brookfield Ass'n. William Hyde, Tr.	
Jaffrey, Mrs. Phelps,	5 00	Dudley, Cong. ch. and so.	23 75
Marlboro, Cong. ch. and so.	7 30	Sturbridge, Cong. ch. and so. (of wh. for Papal Lands, 3.85),	101 01
Rindge, Cong. ch. and so. (of which 2.50 for Papal Lands),	12 50—24 80	Ware, C. A. Garman,	10 00
Grafton county.		West Brookfield, 1st Cong. ch. and so.	43 50—178 28
Bristol, Cong. ch. and so.	2 95	Essex county.	
Hanover, Cong. ch. and so.	37 50	Andover, Free Church, add'l (2.87 for Japan),	23 10
Orfordville, a friend,	5 00	Lawrence, W. L.	100 00—123 10
Plymouth, Cong. ch. and so.	42 00—87 45	Essex co. North.	
Hillsboro co. Conf. of Ch's. George		Amesbury and Salisbury, Cong. ch. and so.	20 00
Swain, Tr.		Haverhill, Centre Cong. ch. and so., to const. W. S. CHASE and H. P. FAIRBANKS, II. M.	161 99
Francestown, Aaron Fi-her,	2 00	Ipswich, 1st Cong. ch. and so.	12 41
Manchester, C. B. Southworth, with previous dona., to const. Mrs. J. Y. McQUESTION, II. M.	50 00—52 00	Newburyport, North Cong. ch. and so.	43 63—237 94
Merrimac co. Aux. Society.		Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Concord, a class-mate of C. S.	2 00	Beverly, Dane st. ch. and sn. m. c.	8 17
Rockingham county.		Franklin co. Aux. Soc. William F. Root, Tr.	
North Hampton, Cong. ch. and so.	9 40	Buckland, Cong. ch. and so.	15 60
Legacies. — Hancock, Jonas Ball, by A. M. Clark, 801.03, less 1.25 exchange,	175 65 793 73	Charlemont, 1st Cong. ch. and so.	20 00
	975 48	Conway, Cong. ch. and so. 103.65, m. c. 35.18;	138 83
		East Charlemont, Cong. ch. and so.	30 75
VERMONT.		Shelburne, Cong. ch. and so. (of wh. 8.06 for Papal Lands),	25 22
Addison county. Amos Wilcox, Tr.			
Orwell, Cong. ch. and so.	41 51		

South Deerfield, Cong. ch. and so., for Papal Lands,	5 60—226 00	West Suffield, Cong. ch. and so.	12 60
Hampshire county Aux. Society.		Wethersfield, Cong. ch. and so.	273 15
Chesterfield, Cong. ch. and so.	16 00	Windsor, Cong. ch. and so.	34 00—2,631 53
Goshen, Cong. ch. and so.	4 80	Litchfield county. G. C. Woodruff, Tr.	
Hadley, Russell ch. and so. m. c.	21 00	Bethlehem, Cong. ch. and so.	50 00
Hatfield, Cong. ch. and so., for Pa- pal Lands,	41 50	Goshen, Cong. ch. and so.	116 26
South Hadley, 1st Cong. ch. and so.	15 00	Harwinton, Cong. ch. and so.	60 00
South Hadley Falls, Cong. ch. and so.	55 00	Litchfield, Cong. ch. and so. 276, m. c. 54.30;	330 30
Westhampton, a friend, 25; a friend, 5;	80 00—183 30	Morris, Cong. ch. and so.	4 00
Middlesex county.		Plymouth, Phebe Beach,	5 00
Cambridgeport, C. Winship,	50 00	Roxbury, Cong. ch. and so.	24 65
Holliston, 1st Cong. ch. and so.	183 20	Saisbury, a friend,	3 00
Sherborn, Pilgrim ch. and so.	19 00	South Canaan, Cong. ch. and so., add'l,	40
Somerville, Franklin st. ch. m. c.	11 38	Thomaston, Cong. ch. and so.	50 70
South Framingham, South Cong. ch. and so.	25 00	Washington, Cong. ch. and so.	188 70
South Lincoln, James Farrar,	38 00	Watertown, Cong. ch. and so. (of wh. from Eli Curtiss, to const. S. T. DATTON, II. M. 100).	278 62
West Somerville, Cong. ch. m. c.	1 58—233 16	Woodbury, Friends in 1st Church,	10 00—1,121 63
Middlesex Union.		Middlesex county. E. C. Hungerford, Tr.	
Fitchburg, Calv. Cong. ch. and so. (of wh. 27.50 for Papal Lands),	455 00	Deep River, Cong. ch. and so.	60 00
Harvard, Cong. ch. and so.	67 50	Killingworth, H.	3 00
Leominster, Cong. ch. and so.	63 00	Middlefield, Cong. ch. and so.	49 50
Pepperell, Cong. ch. and so.	4 00—539 50	Middle Haddam, 1st Cong. ch. and so. for Mexico,	11 10
Norfolk county.		Middletown, 1st Cong. ch. and so. 11; J. P. Huber, for Madura, 1;	12 00
Milton, 1st Cong. ch. and so.	63 15	Old Saybrook, Cong. ch. and so.	18 45
Quincy, B. C. II.	100 00	Winthrop, Miss C. Rice,	5 00—159 05
South Braintree, Cong. ch. and so.	8 15—171 30	New Haven county. F. T. Jarman, Agent.	
Suffolk county.		New Haven, 1st Cong. ch. (of wh. for Papal Lands, 100), 633 10, m. c. 16.85; Church of the Redeemer, to const. W. F. DAY, C. J. MONSON, and G. DARROW, II. M., 370; North ch. m. c. 8.3);	1,058 25
Boston, Central ch. m. c. 41.78; Central ch. (Jamaica Plain), for Papal Lands, 50; Vine st. ch. m. c. c. 15; a friend to missions, 10; S. Frissell, 1;	117 78	West Meriden, E. K. Breckenridge,	7 00
Chelsea, Central Cong. ch. and so.	24 44—142 22	West Haven, Cong. ch. and so. m. c.	6 00
Worcester co. North.		Whitneyville, Cong. ch. and so.	100 00—1,171 25
Phillipston, 1st Cong. ch. and so. 72.40, m. c. 33.89;	112 29	New London county. C. Butler and L. A. Hyde, Trs.	
Worcester co. Central Asso'n. E. H. Sanford, Tr.		Griswold, 1st Cong. ch. and so.	76 50
Baldwinsville, 1st Cong. ch. and so.	10 00	Hanover, Cong. ch. and so. with pre- vious dona., to const. RUTH E. AL- LEN, II. M.	57 50
Leicester, Gents' Asso'n, 183.75; La- dies' Asso'n, 141.95, m. c. 30.11;	356 81	Lishon, Cong. ch. and so.	5 50
Princeton, Cong. ch. and so., to const. Rev. GEORGE M. HOWE, II. M.	62 00	Norwich 2d Cong. ch. and so. 307.30, m. c. 17.03; Broadway ch. and so., for Papal Lands, 85.56; 1st Cong. ch. and so. m. c. 2.26;	412 30—551 80
Worcester, Two Individuals of Union church,	30 00—457 81	Tolland county. E. C. Chapman, Tr. Rockville, 2d Cong. ch. and so., to const. ADDISON R. FULLER, H. M.	112 34
Worcester co. South Conf. of Ch's. William R. Hill, Tr.		Windham county.	
Westboro, E. T.	15 00	Plainfield, Cong. ch. and so. 41.20, m. c. 50.70;	91 90
	2,885 05	Woodstock, 1st Cong. ch. and so.	23 00—114 90
Legacies.— Gloucester, Azor H. Bray, hy C. P. Thompson, S. Bray, and J. Roberts, Ex'rs,	100 00		6,339 11
Hinsdale, Achsah Parsons, hy W. P. Knight,	30 00—130 00	Legacies.— Wethersfield, Rev. Mark Tucker, hy Elisha Carpenter, Ex'r,	493 33
	3,015 05	Woodbury, Betsy Powell, hy W. P. Abernethy, Ex'r,	300 00
RHODE ISLAND.		Woodstock, Jonas Child, hy L. M. Dean, Ex'r,	145 85—939 18
North Scituate, Cong. ch. and so.	12 35		7,218 29
Providence, Beneficent ch. and so. (of wh. 30 for Papal Lands),	180 00	NEW YORK.	
Slatersville, Mrs. Charlotte Hadfield,	5 00—197 35	Binghamton, Daniel Munson,	9 00
CONNECTICUT.		Brooklyn, Puritan ch. and so. 58.90; C. 10;	68 90
Fairfield county.		Candor, Cong. ch. and so.	23 00
Danbury, 1st Cong. ch. and so., to const. L. P. TREADWELL, H. M.	134 19	Cattskill, Julia R. Day,	50 00
Norwalk, 1st Cong. ch. and so.	233 42	Cazenovia, Mrs. S. Hutchinson,	5 00
Stanwich, Cong. ch. and so.	9 00	Crown Point, 2d Cong. ch. and so.	14 00
Wilton, Cong. ch. and so.	100 00—476 61	Churchville, Cong. ch. and so.	38 00
Hartford county. E. W. Parsons, Tr.		Flushing, 1st Cong. ch. and so., for Papal Lands,	27 25
Collinsville, Cong. ch. and so.	5 03	Millville, Horace Linsley,	9 00
East Hartford, A. W. Williams,	15 00	Nelson, Welsh Cong. ch. and so.	14 60
Hartford, Pearl st. ch. 800; South Cong. ch. and so. 200; Center ch. m. c. 38.68, ditto for Papal Lands, 182.23;	1,220 96	New York, Harlem Cong. ch. and so. 33.75; II. T. Morgan, 100; a friend, 100; A. L. Van Blarcom, 25; W. Williams, 10; Mrs. S. M. Valentine, 10; a friend, for Africa, 5; II. W. Adams, 1;	284 75
New Britain, Centre ch. and so.	343 20		
Plainville, Cong. ch. and so., to con- stitute JOHN II. WOODRUFF, II. M., 116; a friend, 250;	366 00		
Southington, 1st Cong. ch. and so.	120 26		
Unionville, Cong. ch. and so.	35 58		
West Hartford, Cong. ch. and so.	200 75		

Oswego, Cong. ch. and so.	68 61
Port Henry, Mary Spencer, for Mexico,	10 00
Rochester, Mrs. Mary E. Richardson,	10 00
West Brook, Cong. ch. and so.	5 00
Whitney's Point, Harvey Squire,	2 00—644 11

<i>Legacies.</i> —East Bloomfield, Elisha S. Tracy, by William C. Tracy, for a student at Harpoot,	
	70 00
New Hartford, George D. Babcock, by Elizabeth C. Babcock, Ex'x,	1,000 00
Philadelphia, Alvah Murdock, to constitute Rev. GEORGE A. ROCKWOOD, and Mrs. ELLEN M. ROCKWOOD, H. M.	170 55—1,240 55
	<u>1,884 66</u>

NEW JERSEY.

Orange Valley, Cong. ch. and so. m. c.	45 01
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PENNSYLVANIA.

Hyde Park, Cong. ch. and so.	50 00
Philadelphia, A. L. H.	25 00
Pittsburgh, Plymouth ch. and so.	18 54
Sugar Grove, Mrs. Robert Weld,	3 00—96 54

MARYLAND.

Frostburg, Welsh Cong. ch., for Mexico,	5 00
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NORTH CAROLINA.

High Point, Rev. John Logie,	5 00
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OHIO.

Aurora, Cong. ch. and so.	25 00
Clarksfield, Mrs. M. A. Strong,	1 00
Cleveland Heights, Cong. ch. and so. 49.50, Euclid Avenue Cong. ch. and so. 36.93;	86 43
Florence, Cong. ch. and so.	10 00
Greenwich, M. E. Mead,	1 00
Jefferson, Cong. ch. and so.	5 50
Kent, 1st Cong. ch., annual interest on \$1,000, from Austin Williams, deceased,	70 00
Marietta, Cong. ch. and so., in part, Marysville, a friend,	100 00
	5 00
Milan, Rev. J. H. Walter,	5 00
Oberlin, 1st Cong. ch. and so. 20; 2d Church, J. B. Clark, 10;	30 00
Paddy's Run, Cong. ch. and so.	49 25
Painesville, Uri Seeley,	15 00
Ravenna, Cong. ch. and so.	32 00
Saybrook, Cong. ch. and so., add'l,	8 00
Tallmadge, Young Ladies' Mission Circle,	25 00
Weymouth, Cong. ch. and so.	5 00—473 18

<i>Legacies.</i> —Cleveland, Elisha Taylor, add'l, by J. W. Taylor, Ex'r,	59 87
	<u>533 06</u>

ILLINOIS.

Batavia, Cong. ch. and so., add'l,	2 50
Chenabsee, Cong. ch. and so.	20 00
Chicago, WILLIAM CONVERSE, to const. himself H. M.	100 00
Dixon, C. A. Davis,	5 00
Forrest, Cong. ch. and so.	14 32
Maloon, Cong. ch. and so.	12 65
Morris, Cong. ch. and so.	35 00
Payson, Cong. ch. and so.	89 05
Plymouth, L. A. Cook,	5 00
Rockford, 2d Cong. ch. and so.	291 92
Rosemond, Cong. ch. and so.	16 00
Roseville, Rev. A. L. Pennoyer and wife,	5 00
St. Charles, Cong. ch. and so. m. c., for Indian Miss. 4.76; Rev. E. N. Andrews, 5; William Bayliss, 2;	11 76
Turner, Roxana Currier,	4 00—612 20

MICHIGAN.

Calumet, Cong. ch. and so., to const. E. T. CURTIS, JAMES WRIGHT, and JAMES N. WRIGHT, H. M.	275 00
Columbus, Cong. ch. and so.	25 03
Covert, Cong. ch. and so.	20 65
Grand Blanc, Cong. ch. and so.	20 50
Olivet, Cong. ch. and so.	10 00
Richmond, Cong. ch. and so.	18 06—369 24

MISSOURI.

Cameron, Cong. ch. and so.	15 00
St. Louis, 1st Cong. ch. and so.	125 00—140 00

MINNESOTA.

Mantorville, Thomas Webb,	1 50
Minneapolis, Plymouth ch. and so.	93 89
Northfield, Cong. ch. and so.	43 98—144 37

IOWA.

Burlington, Mrs. J. Everall,	5 00
Chester, Cong. ch. and so.	39 00
Fort Dodge, Cong. ch. and so.	2 00
Grand View, German Cong. ch. and so.	9 90
Marshalltown, Cong. ch. and so.	5 00
McGregor, Cong. ch. and so.	25 42
Seneca, Rev. O. Littlefield,	3 43—89 75

WISCONSIN.

Appleton, 1st Cong. ch. and so.	5 00
Beloit, 1st Cong. ch. and so., for Papal Lands,	78 35
Elkhorn, Cong. ch. and so.	10 00
Freedom, Cong. ch. and so.	6 00
Janesville, Lizzie P. Little,	25
Milwaukee, Spring st. Cong. ch. and so. 18.63 William Jervis, 3;	21 63
	3 00
Princeton, Cong. ch. and so.	3 00
Rio, Cong. ch., by Rev. R. W. Logan,	7 00
Spring Green, Cong. ch. and so.	6 00
West Salem, Cong. ch. and so.	26 75—164 03

KANSAS.

Leavenworth, Cong. ch. and so.	23 10
Wabaunsee, 1st Church of Christ,	12 55—35 65

NEBRASKA.

Schuyler, Charles E. Sumner,	10 00
Strahmburg, a friend,	10 00—20 00

CALIFORNIA.

Cloverdale, Cong. ch. and so.	12 62
Napa City, Mrs. E. B. Spencer,	10 00
Oakland, 1st Cong. ch. and so.	64 13
South Vallejo, Cong. ch. and so.	12 90—99 65

WASHINGTON TERRITORY.

Sehomo, Bell Bay Cong. ch. and so.	2 00
Skokomish, Cong. Mission Ch. of Christ,	18 00—20 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Sandwich Islands, Hawaii, a friend,	1,150; Honolulu, Fort st. and Bethel churches, Union m. c. 87.40; 1,237 40
South Africa, Amanzimtote, m. c. coll. 57.47; Imfume, m. c. coll. 34.16; Durban, Friends, 21.07;	112 70—1,350 10

MISSION SCHOOL ENTERPRISE.

MAINE. — Biddeford, Pavilion s. s. 1.65; Brewer, Cong. s. s. 10; Burlington, Cong. s. s. 4.50; Lyman, Cong. s. s. 7.50; York, 2d Cong. s. s. 3.40;		27 05
NEW HAMPSHIRE. — Marlboro, Cong. ch. and so. 5; New Ipswich, Children's Fair, 5;		10 00
VERMONT. — Bradford, Cong. s. s. 4.50; Gaysville, Mission Circle, 2; Irasburgh, Cong. s. s. 17;		23 50
NEW YORK. — Candor, Cong. s. s. 13; Churchville, Cong. s. s., toward support of a teacher in Erzsrom, 10;		23 00
PENNSYLVANIA. — Gould Town, Cong. s. s.		1 00
OHIO. — Huntsburgh, Cong. s. s.		10 00
MICHIGAN. — Richmond, Cong. s. s.		3 68
COLORADO. — Denver, George Ford, for support of a boy at Seroor, India,		30 00

Donations received in November,	14,833 53
Legacies " " "	3,269 38

\$18,102 91

Total, from September 1st to November 30th, \$84,596 19

New Haven, Conn. Rev. S. W. Barnum, 3 "Romanism as it is," and 3 "Comprehensive Dictionary of the Bible."

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